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THE CATECHISM

OF

POSITIVE RELIGION.

TRANSLATED FROM THE FRENCH OF

AUGUSTE COMTE,

BY

RICHARD CONGREVE.

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ORDER AND PROGRESS.

THE

CATECHISM OF POSITIVISM;

OR,

Summary Exposition

OF

THE UNIVERSAL RELIGION.

IN THIRTEEN SYSTEMATIC CONVERSATIONS BETWEEN A WOMAN AND A PRIEST OF HUMANITY.

By AUGUSTE COMTE,

AUTHOR OF "THE SYSTEM OF POSITIVE PHILOSOPHY," AND OF "THE SYSTEM OF POSITIVE POLITICS."

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Love as our principle,
Order as our basis,
Progress as our end.

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ADVERTISEMENT.

THE alterations in the arrangement of the Catechism have, in every case, the sanction of Auguste Comte. See *Politique Positive*, vol. iv.

The Tables at the end of the volume are given from the latest edition of the Author.

I have felt warranted by an extract from one of his letters in inserting the name of Shelley in the Calendar.

In the Preface, p. 4, the formula alluded to is: *Faire de l'ordre avec du désordre. Your materials are disorder, with them you must organize order.*

In the Positivist Library, *Old Mortality* should be substituted for *Woodstock*.

PREFACE.

"In the name of the Past and of the Future, the servants of Humanity—both its philosophical and practical servants—come forward to claim as their due the general direction of this world. Their object is, to constitute at length a real Providence, in all departments—moral, intellectual, and material. Consequently they exclude, once for all, from political supremacy, all the different servants of God—Catholic, Protestant, or Deist—as being at once behindhand and a cause of disturbance." With this uncompromising announcement, on Sunday, October 19th, 1851, in the Palais Cardinal, after a summary of five hours, I ended my third course of Philosophical Lectures on the General History of Humanity. Since that memorable conclusion, the second volume of my *System of Positive Politics* has lately given a direct proof how entirely a social destination, such as that above indicated, is the appropriate destination of Positive Philosophy; for it has shown itself able to suggest the most systematic theory of moral and social order.

We come forward then, avowedly, to deliver the Western world from an anarchical democracy, and

from a retrograde aristocracy. We come forward to constitute, as far as practicable, a real sociocracy; one which shall be able to combine wisely, in furtherance of the common regeneration, all the powers of man, each of course brought to bear according to its own nature. In fact we, Sociocrats, are as little democratical as we are aristocratical. In our eyes, these two opposite parties—the respectable portion of them, that is—represent, though on no theory, on the one hand, Solidarity, on the other, Continuity. These two ideas have hitherto been unfortunately antagonistic. Positivism removes this antagonism, and replaces it by a subordination of the one to the other, by showing Solidarity to be subordinate to Continuity. So we adopt both of these tendencies, in themselves, singly, incomplete and incoherent; and we rise above them both equally. Yet at the present time, we by no means condemn equally the two parties which represent them. During the whole of my philosophical and social career, a period of thirty years, I have ever felt a profound contempt for that which, under our different governments, bore the name of *the Opposition;* I have felt a secret affinity for all constructive statesmen, of whatever order. Even those who would build with materials evidently worn-out—even them I never hesitated to prefer to the pure destructives, in a century in which a general reconstruction is everywhere the chief want. Our official conservatives are behindhand, it is true. And yet, the mere revolutionist seems to me still more alien to the true spirit of the time; for he

continues blindly, in the middle of the nineteenth century, the negative line of action which could only suit the eighteenth. And he does not redeem the stagnation caused by his error by the generous aspirations after a universal renovation, which were the characteristic of his predecessors.

Hence it is that, although the popular sympathy is instinctively with the revolutionary party, political power constantly passes into the hands of its opponents. For they, at least, recognise the fact, that the metaphysical doctrines are powerless to organize; and recognising this, they seek elsewhere for principles of reconstruction. With the majority of them, their retrograde attitude is, at bottom, only provisionally adopted as the least of two evils. They adopt it to meet the anarchy which threatens them, not because they have really any theological convictions. All our statesmen seem for the moment to belong to this school. Yet we may be confident that all they derive from it is, the formulas which they find indispensable for the co-ordination of their empirical views. They wait for the more real and more stable connexion to spring from a new doctrine of universal applicability.

This may certainly be said with justice of the only temporal governor of real eminence of whom, up to the present time, our century can boast—I mean the noble Czar, who, whilst he gives the immense empire of Russia all the progress compatible with its actual condition, preserves it by his energy and prudence from useless ferment. His sagacity,

however empirical, leads him to see that the West alone is charged with the glorious and difficult mission of laying the foundations of the regeneration of society. The East must wait, and without disturbance make the result its own, as each successive step shall be gained. I am even inclined to think that the Emperor Nicholas feels that this immense elaboration is reserved in especial for the great central nation of the Western world. Its spontaneous action cannot but be attended with disorders; but it is the only one which must never be interfered with, for its action is absolutely indispensable to the attainment of a solution applicable to all. The agitation that habitually prevails in all the rest of the West, though more difficult to restrain than that of the East, exercises in reality an almost equally injurious influence on the natural course of the final regeneration. It has a tendency, which can lead to no useful result, to put forward some other country as its principal seat, whereas the whole of past history points to France.

Our situation in the West is so wholly adverse to the simply revolutionary point of view, that we find the conservative party able to produce the maxims of most real value. I do not forget the memorable practical formula, the author of which, M. Caussidière, was a democrat fortunately without the ordinary literary training. Still it is among pure conservatives that the most profound political sentence of the nineteenth century had its birth—*To destroy, you must replace.* The author of this

admirable sentence, equally excellent in thought and expression, presents nothing remarkable in point of intellect. Louis Napoleon's claim to notice is entirely dependent on a rare combination of the three practical qualities—energy, prudence, and perseverance. But the constructive point of view has, at the present time, so direct a tendency to enlarge our conceptions, that, given a favourable situation, it is capable of suggesting to an intellect of small depth a really profound principle. This principle is adopted and systematically developed by Positivism.

Be this as it may, the retrograde nature of the worn-out ideas which our conservatives provisionally employ, disqualifies them absolutely for directing political action in the midst of the present anarchy. For that anarchy has its origin in the irremediable weakness of the old beliefs. Western Europe no longer submits its reason to the guidance of opinions which evidently admit of no demonstrations; nay, which are radically illusory. For such is the character of all opinions of theological origin, whatever the theology be, be it even the purest Deism. All now recognise the fact, that the practical activity of man must no longer waste itself on mutual hostilities, but must set itself peaceably to carry forward, in common, the work of developing the resources of the earth—man's residence. Still less can we persist in the state of intellectual and moral childhood in which, for the conduct of our life, we look to motives which are absurd and degrading. The nineteenth century must never

repeat the eighteenth, but it must never break off from it. It must continue the work of the eighteenth, and realize at length the noble object of its wishes, a religion resting on demonstration, and directing the pacific activity of man.

Every tendency that is simply negative has, for some time, been set aside by the mere force of circumstances. Of the philosophical schools, then, of the last century, the only ones which are really discredited are the illogical, inconsequent sects, whose predominance was necessarily very short. Those who with Voltaire and Rousseau aim at an incomplete destruction of the older order—who think that they can destroy the altar and preserve the throne, or *vice versâ*—are fallen without possibility of rising. They ruled, such was the destiny allotted them, the two generations which prepared and carried out the revolutionary explosion. But ever since reconstruction has been the order of the day, the attention of men has been more and more directed to the great and immortal school of Diderot and Hume. This is the school which will really give its stamp to the eighteenth century, connecting it with the seventeenth in the person of Fontenelle; with the nineteenth, in that of Condorcet. Equally emancipated, both in religion and in politics, those powerful thinkers necessarily tended towards a total and direct re-organization of society. It matters little that their idea of such re-organization was confused. All of them would now rally in support of the only doctrine which bases the future on the

past, and so lays a perfectly firm foundation for the regeneration of the West. This is the school from which I shall always consider it an honour to be immediately descended in a direct line through him who was indispensable as my precursor, the eminent Condorcet. On the other hand, I never expected anything but hindrances, intentional or not, from the broken remains of the superficial and immoral sects who trace their origin to Voltaire and Rousseau.

Sprung from this great stock historically, I have never scrupled to connect with it whatever of real eminence our latest adversaries have produced, whether of the theological or metaphysical school. Hume is my principal precursor in philosophy, but with Hume I connect Kant as an accessory. Kant's fundamental conception was never really systematized and developed but by Positivism. So, in political science, De Maistre was, in my judgment, the necessary complement of Condorcet. At the very commencement of my career, I appropriated all the essential principles of De Maistre, which now find no adequate appreciation except in the Positive school. These, with Bichat and Gall, as my precursors in science, are the six immediate predecessors who will ever form the connecting links between me and the three fathers of the system of modern philosophy—Bacon, Descartes, and Leibnitz. Carrying on this noble genealogy, the Middle Ages, through their intellectual exponents, St. Thomas Aquinas, Roger Bacon, and Dante, place me in

direct subordination to the incomparable Aristotle, the eternal prince of true thinkers.

On our progress upwards towards this regular fountain-head, we become deeply convinced that, since the adequate extension of Rome's dominion, the more advanced populations are vainly seeking for an universal religion. The experience gained in this search has made it quite clear that no supernatural belief can satisfy this, the ultimate longing of humanity. Two incompatible Monotheisms equally aimed at this necessary characteristic of Universality, without which the human race could never follow out its natural destiny; but the efforts of the two in opposite directions resulted only in neutralizing each other, so that the attribute they claimed remained as the heritage of doctrines susceptible of demonstration and admitting discussion. Five centuries have passed since Islamism renounced the conquest of the West, and Catholicism abandoned to its eternal rival even the tomb of its pretended founder. In vain did the two religions aspire to spread themselves over the whole territory comprised within the dominion of the Roman empire. That territory is divided with an almost equal division between the two irreconcilable Monotheisms.

The East and the West, then, must put aside all theology and all metaphysics, and look elsewhere for a systematic basis on which to rest their intellectual and moral communion. This long-desired fusion of the two must afterwards gradually embrace the whole of our species; but it can come from no

other quarter but Positivism. It must, that is, have its origin in a doctrine whose characteristic is the constant combination of the real with the useful. Long limited to the simplest phenomena, the theories of Positivism have, within the sphere of such phenomena, produced the only convictions which, at the present moment, can claim to be universal. But this, the natural privilege of the methods adopted and the doctrines taught by Positivism, cannot be for ever confined to the domain of mathematics and physics. It found its first development in the sphere of material order; it passed naturally thence to that of life; from this it has lately extended over that of man, whether viewed in society or as an individual. Now that Positivism has attained this absolute fulness of development, there is no longer any pretext for preserving, by artificial means, the theological spirit. This spirit is now, in modern Europe, as much a source of disturbance as metaphysics were, of which it is the parent, both historically and dogmatically. Besides, the moral and political degradation of its priesthood has long forbidden any hope of restraining, as was the case in the Middle Ages, the vices of the doctrine by the instinctive sagacity of its best interpreters.

From henceforth the belief in Monotheism, whether Christian or Mussulman, is left to its natural course of inherent decay. In this late stage of its existence, it deserves more and more the unfavourable judgment which, during the three centuries of its rise to power, it elicited from the

noblest philosophers and statesmen of the Roman world. They could at that time only judge the system by the doctrine; and they felt no hesitation in rejecting, as the enemy of the human race, a provisional religion which considered perfection as consisting in an entire concentration upon heavenly objects. Our modern instinct condemns still more strongly a morality which proclaims that the benevolent sentiments are foreign to our nature; which so little understands the dignity of labour as to refer its origin to a Divine curse; and which puts forward woman as the source of all evil. Tacitus and Trajan could not foresee that, during some centuries, the wisdom of the Christian priesthood, aided by a favourable situation, would be able so far to check the natural evils of such doctrines as to draw from them, provisionally, admirable results for society. But now that the priesthood of the Western world has become hopelessly retrograde, the belief which it preaches, left to itself without check, has a tendency to give free scope to the immoral character which its anti-social nature inherently involves. It deserved respectful treatment on the part of prudent conservatives, only so far as it was impossible to find a substitute for it in a better conception of the world and of man. Such a conception could not be formed without Positivism, and the rise of Positivism was necessarily slow. But this laborious initiation is now completed, and Positivism proceeds finally to eliminate Catholicism, as well as every other form of theology. It does so by virtue of the admirable

social maxim above quoted—it destroys them by replacing them.

Positive religion, then, gives full satisfaction to the intelligence of man, and to his activity. Impelled onwards by the character of reality which distinguishes it, it has embraced the region of sentiment. This for the future forms its principal domain, and becomes the basis of its unity. We see no reason to fear, then, that any thinkers worthy of the name, whether theoretical or practical, can commit the mistake committed at the early period of Catholicism, and fail to see the superiority of a faith which is real and complete; which is social not by any accident, but by its own inherent nature. For the rest, it is for the nascent priesthood of Positivism, and for all its true disciples, by their conduct as men and as citizens, to secure a due appreciation of its excellence. Even those who cannot be expected to form a judgment on its principles, may be led by experience to a favourable conclusion. A doctrine which shall be seen to develope all human virtue—personal, domestic, and civil—will soon gain the respect of all honest opponents, however strong may be their preference for an absolute and egoistic, as opposed to a relative and altruistic, synthesis.

On such a competition must depend the issue of the struggle between Christianity and Positivism; but such a competition is impossible till Positivism has been put into a shape which, by its condensation, can enable it to become really popular. This

is the particular object of this small work, which stands apart from the general series of my works. For it, I interrupt for some weeks my great religious construction, the first half only of which is as yet actually accomplished. I had thought that this valuable episode in my labours should be postponed till the entire completion of that immense work; but in January, 1851, I had written the Positive theory of human unity, and I felt sufficiently forward with my work to allow myself an interlude. As such, this present volume might follow the one in which the theory above mentioned forms the first and most important chapter. This hope grew on me as, step by step, I worked out that volume—the turning-point of the whole system. It became complete when I wrote the final preface of that volume. I realize the hope to-day, before I begin the construction of Dynamical Sociology, or in other words, of the Philosophy of History—the special subject of the third volume of my *System of Positive Politics*, to be published next year.

My resolution to publish this Catechism was due to my finding my principal conceptions more ripe than I had expected. It was greatly strengthened by the fortunate crisis which has lately set aside the Parliamentary *régime* and instituted a dictatorial republic. These two steps are necessary as the previous conditions of any true regeneration. It is quite true that the dictatorship established by no means wears the character which is necessary to its full utility, as explained

in my course of Positive Lectures, delivered in 1847. The most prominent defect is, that it cannot permit the co-existence with itself of free and full exposition, or even of discussion. And yet such liberty is absolutely indispensable to any re-organization of the spiritual power; not to say, that it is the only security which we can have against every form of retrograde tyranny. But under one form or another, before long, this necessary complement of the new order will be attained. Unfortunately its attainment seems to involve, as the preceding phases of our revolution have involved, one last violent crisis. Once attained, once established as a mere political experiment, it must lead us further. Its proximate consequence will be the peaceful creation of the systematic triumvirate which is to give its form and expression to the temporal dictatorship, that dictatorship which, in the course of lectures above alluded to, I set forth as the proper mode of government for the organic period of transition. We may have to wait for these two phases of our revolutionary experiment; but in the mean time, the actual form of dictatorial power already permits the direct propagation of all thought that has a tendency to reconstruction. For it has, at last, broken the power—a power which could lead to no good—of mere talkers. By so doing, as a natural consequence, it secures those who would really construct something the liberty of expounding their plans. The enjoyment of this liberty was naturally a strong inducement to me to direct the thoughts of women and

working men to the question of a thorough renovation of the social order.

My present work, then, is an episode. It claims to be competent to furnish a systematic basis for the active propagation of Positivism. By so doing it necessarily forwards my principal construction, for it brings the new religion to bear on the classes which constitute its true social audience. The intellectual discipline instituted by Positive Philosophy rests on logical and scientific foundations of the utmost solidity; but no solidity can secure its prevalence, so antipathetic is its severe *régime* to minds trained as at present, unless it can gain the support of women and the proletary class. That support would lend it irresistible strength. The urgent need of it can only be soundly appreciated by these two great classes of society. Alien to all pretension to teaching, they alone can enforce on their systematic chiefs the fulfilment of the encyclopedic conditions demanded by their social office. Therefore I was bound not to shrink from introducing into the popular language philosophical terms which are absolutely indispensable; terms not created by Positivism, but which it has systematized in point of meaning, and the use of which it has developed. I mean, in particular, two pairs of essential value in expressing the distinctions of Positivism :—first, *Static* and *Dynamic;* then, *Objective* and *Subjective.* Without these I could not sufficiently explain my views. Once properly define these terms, and secure their uniform use according to their defini-

tion, then philosophical explanations become much easier by their judicious employment. Otherwise they are but a source of obscurity. I do not scruple, in this work, to consecrate these expressions to the use of Positive religion. They must pass by its agency into universal circulation, considering the high importance of their use from the intellectual and even the moral point of view.

Thus was I led to compose what is, in the strictest sense, the Catechism of the Religion of Humanity; and the first point was to examine, on rational principles, the form always adopted for such expositions, the dialogue. I soon found in it a fresh instance of the happy instinct by which the practical sagacity of man often anticipates the conclusions of sound theory. Fresh from the work of constructing the Positive theory of human language, I felt at once that since expression must ever have the communication of thought, as its object, its natural form is the dialogue.

Further, as combinations are in every case, physical and still more logical, binary, the conversation of the dialogue admits of only two persons, under penalty of confusion if this rule is violated. The monologue is in reality only adequate for conception. It limits itself to the giving expression to conceptions as they arise. It is as if one were thinking aloud, without reference to any hearer. Whereas, when language is used not merely to assist the investigations of the reason, but to communicate the results, then it requires a new process. It

must be worked into a fresh shape, specially adapted to the transfer of ideas from one person to another. Then, we must take into account the peculiar state of our listener, and foresee the modifications which the natural course of such a mode of exposition will demand. In a word, the simple statement must become a real conversation. Nor can its essential conditions be met, unless you assume that the second person in the dialogue is throughout the same, and unless also it is clear who he is. But if you choose the person successfully, he may stand as a type, capable, in the ordinary use of the dialogue, of adequately representing every reader. This is necessary, as it is impossible to vary the mode of exposition to meet the exigencies of each individual, as may be done in actual conversation.

It would follow from this that there must be an essential difference between the exposition which aims at being in the fullest sense didactic, and one which is simply logical. In the latter, the thinker follows the course of his own thought freely, paying no attention to the natural conditions of communication ; and, with a view to avoid the great labour of recasting one's thoughts, in general we limit ourselves to laying them before others just as we originally thought them. This rough method of exposition contributes largely to the scanty efficiency of most of our reading. The form of the dialogue, the proper form for all real communication, is reserved for the setting forth of such conceptions as are important and ripe enough to justify it. This

is why, in all times, religious instruction is given in the form of conversation, and not of mere statement. This form is by no means a symptom of negligence, excusable in cases of secondary importance. Quite the contrary. When the dialogue is rightly conducted, it is the only mode of exposition which is really adapted for teaching. It meets the wants of all orders of intelligence. But the new elaboration of our thought is necessarily a difficult process, and hence, for ordinary communications, we are justified in not adopting it. It would be childish to aim at such perfection when the instruction to be conveyed was not of fundamental importance. On the other hand, this throwing our thoughts into a fresh shape for the purposes of teaching is only practicable where doctrines are so thoroughly worked out that we can distinctly compare the different modes of expounding them as a whole, and easily foresee the objections to which they will naturally give rise.

Were I bound in this place to point out all the general principles applicable to the art of communication, I would dwell on the improvement it admits in regard to style. The great object of poets is to express feelings. They have always felt the superiority of verse over prose, from the power which verse has to make the artificial language of man more beautiful by bringing it nearer to his natural language. Now the same reasons would equally apply to the communication of thoughts, if we had to attach as much importance to such com-

munication. Compression of language, and the aid of imagery, the essential characteristics of all real versification, would be as appropriate for perfecting the exposition of thought, as the exposition of feeling. This second improvement, however, for the purposes of teaching, must be still more of an exception than the first, on the ground of the additional labour it requires. It presupposes even a greater maturity in regard to the conceptions to be expressed, not only in him who is to interpret them, but also in the audience. For the audience must also exert itself, and at once fill up the gaps left by the conciseness of the poet. This is why several admirable poems are still only in prose. The imperfection of the form was at the time excusable, as the range of ideas expressed was not one generally familiar. An analogous motive deterred men from putting into verse any religious catechism. But the Positive faith is distinguished from others by its being real and spontaneous. These two characteristics will enable it ultimately to attain this last perfection of style in its popular exposition. This will be, when it shall begin to be sufficiently spread to admit of great conciseness and the free use of imagery. Only provisionally then need we feel limited to the substitution of the dialogue for the monologue.

In accordance with this theory as to the peculiar didactic form to be adopted, I was led not only to justify the custom which had hitherto prevailed, but even to improve upon it, so far as the second

person in the dialogue is concerned. By leaving the hearer absolutely vague, the dialogue, or conversational method, also became necessarily vague, not to say illusory. Experience led to the use of the dialogue. After explaining the rational grounds on which its use rests, I soon felt that it would remain incomplete, and if incomplete, inadequate, so long as it was not clear who the second person was, at least to the author's mind. You must absolutely suppose yourself really in communication with some one, although that some one may be an ideal personage, or you will fail in deriving the full advantages of the form you adopt. So only can you institute a true conversation, and not a statement thrown into dialogue.

As soon as I came to apply this clear principle, my instinct would naturally lead me to choose Madame Clotilde de Vaux. Whilst she lived, I had felt her angelic influence for one year only. She has now for more than six years, since her death, been associated with all my thoughts, and with all my feelings. Through her I have at length become for Humanity, in the strictest sense, a twofold organ, as may any one who has reaped the full advantages of woman's influence. My career had been that of Aristotle—I should have wanted energy for that of St. Paul, but for her. I had extracted sound philosophy from real science; I was enabled by her to found on the basis of that philosophy the universal religion. The perfect purity of our connexion, which circumstances made exceptional, and

even the admirable superiority of the angel who never received her due recognition—on these I need not dwell—they are already fully appreciated by the nobler order of minds. Four years ago I revealed the source of my inspiration, one beyond all compare, by the publication of my *Discourse on the System of Positivism.* At that time Madame de Vaux could only be judged by the intellectual and moral results of her inspiration, which that work brought home to all sympathetic hearts as to all synthetic minds. But last year, the three introductory pieces, which will ever be the distinctive mark of the first volume of my *System of Positive Politics,* allowed every one to form a direct appreciation of her eminent natural superiority. Hence, when recently I published the second volume of the same treatise, I was already able openly to congratulate myself on the touching unanimity of feeling which undoubtedly animates both sexes towards the new Beatrice. These three antecedent publications dispel at once all doubt as to my sainted hearer. Where there is the due preparation, the reader is sufficiently acquainted with her for our conversations to possess an interest of their own, one directly connected with the persons of the dialogue.

Such a catechumen meets perfectly all the conditions of the dialogue. Superior as she was, Madame Clotilde de Vaux was yet so early taken from me as to render it impossible sufficiently to initiate her in Positivism, naturally the object of all her wishes and efforts. Even before death broke off finally

the work of affectionate instruction, pain and grief had been very serious impediments. I was hardly able to sketch out to her whilst alive the systematic preparation which I now accomplish with her when dead. My angelic disciple, then, brings with her nothing beyond the dispositions essential to a disciple, dispositions to be found in most women, and even in many proletaries. Positivism has not yet reached them, but all I presuppose in them, as in her, who is my eternal companion, is a profound desire to know the religion which can overcome the modern anarchy, and a sincere veneration for the priest of that religion. I should even prefer for my readers those who instinctively fulfilled these two previous conditions, unchecked by any scholastic training.

I have already explained in my *Positive Politics* the general idea of the institution of real guardian angels. Those who are familiar with that explanation are aware that the principal type amongst women becomes habitually inseparable from the two others. This sweet connexion holds good even in our exceptional case. For my pure and immortal companion unites in her own person the subjective mother my second life presupposes, and the objective daughter who was destined for a time to add her grace to my existence. Her invariable reserve after some time purified my affection and raised it to the level of her own. From that time all I aspired to was an union which should need no concealment, that of a legal adoption, the natural one, consider-

ing our disparity in age. When I publish our noble correspondence, my last letter will give a clear proof of the holy project, the only one which, under our respective destinies, was compatible with repose and happiness.

It is thus perfectly natural for me to use in this catechism the terms of father and daughter, the habitual language of religious instruction. More even than the priesthood of Catholicism, or of any other form of theology, the priesthood of Positivism requires in its priests complete maturity, if for no other reason, yet by virtue of the immense encyclopedic preparation which it prescribes. This was my reason for fixing on forty-two as the age at which the priests of Humanity should be consecrated. At that age the development of the body and the brain is complete, as is also the first social life. These names then, father and daughter, become peculiarly appropriate to the teacher and catechumen, and they are in conformity with the old etymology of the term priest. By using them, I place myself naturally in the relation in which I should have stood to Madame de Vaux had it not been for our fatal catastrophe.

Whilst however this concentration is necessary, and it is only the presiding angel that takes part directly in the holy conversation, it ought not to escape either the reader or myself that my two other patronesses take an appropriate though silent part in it. Elsewhere I have spoken of the subjective

influence of my venerable mother, of the objective action of my noble adopted daughter. In the present work they will always be present to my heart, when my intellect shall be duly feeling the impulse of the principal angel. These three angels are for the future inseparable, and inseparably connected with me; so much so, that their constant co-operation has lately suggested to the eminent artist whom Positivism now claims, an idea of admirable beauty, by which a mere portrait becomes a picture of profound meaning.

A didactic conversation on this plan renders my own labour easier as well as that of the reader. For in many points such an exposition, meant for the public, does not widely differ from the explanations which I should have given in private to my sainted companion in answer to her questions, had our objective union lasted longer. This is clearly seen from my philosophical letter on Marriage. The very period of the year in which I am writing this, to me, pleasant work of elaboration, recalls with peculiar force the wishes she herself expressed, during that incomparable year, for a methodical initiation. All I have to do, then, is to carry myself back seven years. I can then conceive as actually spoken to a living object that which I must now develope subjectively, by placing myself in 1852 in the situation of 1845. To carry myself back in this way requires an effort; but the effort is compensated by the great advantage of being able to

give a better idea of her angelic ascendancy over me. I know not how to convey a right impression of its character, except by combining two admirable verses, respectively meant for Beatrice and Laura—

> Quella che imparadisa la mia mente
> Ogni basso pensier dal cor m'avulse.

I am late in bringing to its completion the initiation which my affection had led me to begin. But, on the other hand, I bring it more easily into conformity with the sentiments which finally prevailed towards her who will always be associated with me as at once my disciple and colleague. Her age has become fixed, by the general law of our subjective existence. My own, relatively to hers, increases daily, so as to sanction no other images but those drawn from the filial relation. The existence of both of us is thus brought into a more perfect continuity, and the harmony of my whole nature is also carried to a higher perfection. At the same time then that I thus explain the unity of man as constituted by Positivism, I am developing and consolidating the fundamental connexion between my private and my public life. The philosophical influence of the angel who inspires me, becomes from this point of view as complete and as direct as it ever can be; consequently none any longer contest it. I venture then to hope, that to enable me to testify my just gratitude, all nobler minds will lend me due aid in supplying the deficiency of which I am pro-

foundly conscious, in the midst of my best daily prayers—a consciousness such as that expressed by Dante towards his sweet patroness—

> Non è l'affezion mia tanto profonda
> Che basti a render voi grazia per grazia.

This expression of grateful feeling by the public must, as well as my own, embrace the two other guardian angels who form the complement of the presiding one. All three contribute to the influence of woman upon me. Far distant, alas! is now the imposing memory of the perfect Catholicism whose sway my noble and tender mother obeyed. But distant though it be, it shall always make me assert, more than I did in my youth, that the constant cultivation of the feelings must take precedence of that of the intellect, and even of that of activity. On the other hand, I might be led, by my keen sense of the necessity of basing all real public virtue on the foundation of private excellence, to be too exclusive, and to undervalue the importance of civic morality, an importance inherent in it, and directly its own; but I should soon correct my error by a right estimation of the admirable sociability of my third patroness. In undertaking this work, which is an episode in my larger one, I have, then, the special assistance of all my three guardian angels. It is true, one alone actively participates, the other two co-operate silently; but this in no way diminishes the claim of those two to the veneration of all my followers.

Looked at from a more general point of view, the form of teaching I have adopted will be seen to convey directly a strong impression of the character of the religion to be taught. Spontaneously it brings out the fundamental nature of the Positive system of life. The great aim of that system is to enforce a systematic discipline of all the powers of man, and it rests principally on the constant concurrence of feeling with reason in the regulation of our action. Now the present series of conversations always puts forward the heart and the intellect as acting in concert under a religious impulse, in order to bring under the influence of morality the material power to which the world of action is necessarily subjected. In that world the woman and the priest are, as a fact, the two indispensable elements of the real moderating power, which must be both domestic and civic. This holy coalition in the interest of society I here organize, and in doing so I allow each of its constituents to proceed in conformity with its own nature. The heart states the questions; the intellect answers them. Thus the very form of this Catechism points at once to the great central idea of Positivism: man thinking under the inspiration of woman, the object being to bring about a concurrence of synthesis with sympathy, in order to regularise the joint action of the two sexes.

The adoption of this method for the new religious instruction shows that it is meant primarily for the sex in which affection predominates. This preference is in accordance with the true spirit of the

final *régime*. It is equally clear that it is, in an especial manner, adapted to the need of the last period of the transitional state; for in this last period every influence which shall be recognised by the normal state must be working with even greater strength, if with less regularity. It is for women, then, that this small work is especially meant; above all, for those who have no literary education. Not but that the better proletaries will soon, as it appears to me, welcome it, and look on it as deciding the matter. Still women only can fully understand the preponderance that ought to be given to the habitual cultivation of the heart, borne down as it is by the coarse activity, both in speculation and action, which prevails in the modern Western world. It is only in the sanctuary of the female heart that, at the present day, we can find the noble submissiveness of spirit required by a systematic regeneration. During the last four years the reason of the people has suffered profoundly from the unfortunate exercise of universal suffrage. It has received a bad bias, whereas it had previously been preserved from all constitutional sophisms, and from Parliamentary intrigues. The rich and the literary class had had a monopoly of them. A blind spirit of pride has been developed in our proletaries, and they have been led to think they could settle the highest social questions without any serious study. The southern populations of Western Europe have been much less tainted by this evil. The resistance of Catholicism has sheltered them against the meta-

physical influence of Protestantism or Deism. But reading negative books begins to spread the spirit even there. Turn where I will, it is only with women that I can find support. This is the consequence of their wholesome exclusion from political action. With their support, I can secure the free ascendancy of the principles which shall in the end qualify the proletaries to place their confidence aright on points of theory as well as on points of practice.

The deep-seated intellectual anarchy of our time is another reason why Positive religion should appeal more particularly to the female sex. For that anarchy renders more necessary than ever the predominance of feeling, as it is feeling alone which preserves Western society from a complete and irreparable dissolution. Since the close of the Middle Ages, the influence of woman has been the sole, though unacknowledged, check on the moral evils naturally resulting from a state of mental alienation, the state to which the West has been more and more approximating—and in the West, especially its centre—France. This chronic state of unreason is now at its height, and since no maxim of social experience can resist the corrosive effects of discussion as actually conducted, it is feeling alone that maintains order in the West. And even feeling is seriously impaired already, so fatal has been the reaction on it of the sophisms of the intellect, which are always favourable to our personal instincts, in themselves naturally the stronger.

Our true cerebral constitution offers us three sympathetic tendencies. The first and last are already much weakened, the second nearly extinct, in the majority of those who take an active part in the agitation of the Western world. Penetrate beyond the mere exterior of existing families, and you find attachment has but little strength left, even in those relations of life which are its proper sphere. As for the general kindness, so loudly vaunted at present, it is far more an indication of hatred towards the rich, than of love for the poor. For modern philanthropy but too often gives expression to its pretended benevolence in forms that are more appropriate to passion or envy. But the third social instinct, which, as the immediate basis of all true discipline of man, ought to be the most habitual, has suffered even more than the two others. The deterioration in this respect may be more easily seen in the rich and the educated classes; but it reaches even the proletariate, except where a wise indifference keeps them from mixing in any political movement.

Still, veneration can continue to exist in the midst of the wildest revolutionary aberrations. Indeed, it is their best natural corrective. I myself experienced this during the profoundly negative phasis which necessarily preceded my systematic development. At that time it was enthusiasm alone that kept me from a sophistical demoralization; though this enthusiasm laid me peculiarly open for a time to the seductions of a shallow and depraved

juggler. Veneration, at the present day, is the decisive characteristic by which we may distinguish in the ranks of the revolutionary party those who are susceptible of a real regeneration; a remark which is particularly applicable to the case of those Communists who are not educated. In the immense majority of those who are yet simply negative, we may discover this valuable symptom. In the majority of their chiefs, we cannot. The existing state of anarchy everywhere gives a temporary predominance to bad natures. These men are absolutely unsusceptible of discipline. Yet, though few in number, they wield a vast influence, and they use that influence to infect with subversive ideas, and to ferment the heads of all who are without firm convictions. There is no remedy for this plague of Western Europe, except the contempt of the populations they address, or the severity of the Governments. The doctrine which alone can secure the regular action of these two safeguards, can at the outset meet with no decided support, except from the feeling of women, soon to be aided by the intelligence of the proletariate. Unless we secured the due intervention of woman, the discipline of Positivism would never succeed in driving back into obscurity the pretended thinkers, who speak with decision on sociological questions, whilst ignorant of arithmetic. For the people shares, in many respects, their worst faults, and so is, as yet, incapable of seconding the new priesthood in its contest with these dangerous talkers. At least I can, for

the moment, hope for no collective assistance from any quarter, except from the proletaries, who have hitherto taken no part in our political discussions. They are not the less instinctively attached, as even women are, to the social end proclaimed by the great revolution. To these two classes, then, women and proletaries, this Catechism appeals as ready for its acceptance.

I have stated the general grounds which warrant my directing my attention chiefly to women. But, further, I have now for a long time thought, that it is on them that depends for its acceptance finally the solution which the whole of past history points to as the right solution of our Western difficulties.

In the first place, there would be an absurdity in expecting to end without them the most thorough of all human revolutions. In all previous revolutions they have had a large share. Were the repugnance they instinctively feel for our modern movement invincible, it would be quite enough to insure its failure. That repugnance is the real source of the fatal anomaly which places retrograde chiefs at the head of progressive populations—as though dulness and hypocrisy alone could furnish official security for the maintenance of order in the West. Till Positive religion has overcome this resistance on the part of women, it will never be able, in its treatment of the leading partisans of the different retrograde systems, to give free scope to its decided and just reprobation of their mental and moral inferiority.

If at the present day men deny the existence in our nature of the disinterested affections, they lay themselves open to just suspicion. Their rejection on this point of the demonstrations of modern science, must be owing to the radical imperfection of their own feelings. As they pursue no good, however trifling, but from the hope of an infinite reward, or from the fear of an eternal punishment, they prove their heart to be as degraded as their intellect evidently is, considering the absurdity of the belief they hold. And yet the direction of Western Europe is still entrusted to such men. And it is so in consequence of the tacit adhesion of women. Such characters will be, and that wisely, a sure ground of exclusion from all the higher functions of society, when Positivism shall have duly trained on systematic principles the reason of the majority.

Meanwhile, the religion of Humanity will soon strip the retrograde party of the august support which is given it, solely from a just horror of anarchy. In spite of objections which seem warranted by experience, women are well disposed to form a right estimate of the only doctrine which in the present day can thoroughly combine order with progress. Above all, they will recognise the fact that this final synthesis, while it comprehends every phase of our existence, yet gives a greater preponderance to feeling than was given by the provisional synthesis, which sacrificed to feeling the intellect and action of man. Positive Philosophy places morals at the

summit of its encyclopedic construction, and so is in perfect agreement with the convictions of women. For morals, at once a science and an art, are necessarily the most important and the most difficult branch of study. In them are summed up all the rest, and they rise above the rest. The sentiments of chivalry receive at length a full development, and are no longer confined by the conflicting tendencies of the prevalent theological beliefs. The system of Positive worship looks on woman as the moral providence of our species. In that system every true woman, in daily life, is considered the best representative of the real Great Being. The system of life, or *régime*, which answers to the worship, constitutes, on systematic principles, the family as the normal basis of society. And by that constitution, it leads to the due prevalence in the family of woman's influence, for in her is vested the supreme control, so far as that control can be private, of the education of all. On all these grounds, Positivism will soon be fully appreciated by women, once let them be adequately instructed in its more marked characteristics. Some might at first regret the loss of the chimerical hopes they had once cherished; but even they would not be slow to see the moral superiority of the subjective immortality offered by Positivism. It is by its nature thoroughly altruistic, or unselfish; and therefore, as I said, morally superior to the old objective immortality, which could never clear itself of the egoistic, or selfish, character. The law of

eternal widowhood, the characteristic of marriage in the Positivist sense, would be enough, in this respect, to decide the comparison.

From the revolution of Western Europe, women must no longer stand aloof. In order to secure their due incorporation into the movement, its last phase must be looked on as having for them a deep and special interest, in direct relation with the true object of women's existence.

Clear off all superficial adjuncts, and four great classes constitute modern society. The four were destined to experience in succession the shock which the final regeneration of that society rendered inevitable. The convulsion began in the last century with the intellectual element. The class which represented it rose in insurrection against the whole existing system based on the ideas of theology and war. The political explosion which was the natural result soon followed. It began with the middle classes, who had long been eager to take the place of the nobility. Throughout Europe the nobility resisted, and its resistance could only be overcome by calling in the French proletariate to support their new political chiefs. Thus led to mix in the great political struggle, the proletariate of Western Europe put forward its claim—a claim which there was no resisting, from its justice—to be incorporated into the system of modern society. It was put forward as soon as peace allowed the proletariate to make its wishes sufficiently clear. Still the revolutionary chain is incomplete, for it

does not embrace the most fundamental element of the system of human order rightly viewed. The revolution, in regard to women, must be the complement of the revolution which took in the proletariate, just as this last consolidated the revolution of the middle classes, sprung in its turn originally from the philosophical revolution.

Not till this last step has been taken will our modern movement have really prepared all that is essential for the basis of the final regeneration. Till it takes in women, it can have no other result but to prolong the lamentable series of oscillations between retrogression and anarchy. But this, its final and decisive step to completion, follows as a result of the whole of the antecedent phases, more naturally than any one of those phases sprung from its predecessor. In particular, it is connected with the popular phase; for the social incorporation of the proletariate is necessarily dependent on the due establishment of the principle that woman must be set free from the necessity of all labour away from her own home. Between the two questions there evidently exists the closest mutual connexion; for unless this exemption be universal, as the indispensable complement of the abolition of serfage, the family of the proletary would be essentially defective in its constitution, since in it women would remain habitually exposed to the horrible alternative of misery or prostitution.

The best practical summary of the programme of modern order will soon be this indisputable prin-

ciple—*man ought to support woman*, in order that woman may be enabled to fulfil properly her holy social purpose. My Catechism will, I hope, set in a clear light the close connexion of such a condition with the whole of the great movement of renovation, not merely in its moral, but in its mental, and even its material aspect. Influenced by the holy reaction of this revolution in the position of women, the revolution in that of the proletariate will soon clear itself of the subversive tendencies which have hitherto neutralized it. Woman's object is everywhere the same, to secure the due supremacy of moral force; so she is led to visit with especial reprobation all collective violence. She is still less ready to accept the yoke of numbers than that of wealth. Her silent social influence will soon modify the two remaining parts of the Western revolution; and the modifications, though not so directly traceable to it, will be equally valuable with those already mentioned. Her influence will facilitate the advent to political power of the industrial patriciate, and of the Positive priesthood; it will do so by leading both to set themselves clear once for all from the heterogeneous and ephemeral classes who were at the head of the transition whilst it was in its negative phase. So completed, so purified, the revolution of Western Europe will proceed in a free and systematic course towards its peaceful termination, under the general direction of the true servants of Humanity. Their guidance will have an organic and progressive character which will

completely set aside all retrograde and anarchical parties. They will look on any one who persists in the theological or metaphysical state as disqualified by weakness of the brain for government.

I have gone through the essential conditions, the fulfilment of which shows that this Catechism is fully adapted to discharge its most important office, whether in the present or the future. When Positive religion shall have gained sufficient extension, this work will be its best summary for constant use. For the present it must serve to prepare the way for the free adoption of Positivism. It may stand as a general view of the subject, suitable for the propagation of the religion, whereas hitherto there was no systematic guidance accessible.

If we look to the form and the course of this episode in my great construction, still more if we view it as a whole, it expresses all the great intellectual and moral attributes of the new faith. It will be felt that I have constantly kept in sight the due subordination of the reason of man to the feeling of woman. This is necessary, in order that the heart may bring all the powers of the intellect to bear on the most difficult and important province of teaching. Ultimately it will react on another point. It will secure respect for, and even the extension to others of my own personal worship, of the angel from whom I derive at once its chief suggestions and the best mode of expounding them. Such services will soon render my sainted hearer

dear to all who shall have undergone a true regeneration. Henceforward her glorification is inseparable from mine; it will constitute my most valued reward. She is for all time incorporated into the true Supreme Being, of whom her tender image is allowed to be for me the best representative. In each of my three daily prayers I adore both together, and I sum up all my wishes for personal perfection in the admirable form by which the sublimest of Mystics was led to prepare, in his own manner, the moral motto of Positivism (*Live for others*).

Amen te plus quàm me, nec me nisi propter te.

AUGUSTE COMTE,
Founder of the Religion of Humanity.

Paris, 25th Charlemagne 64,
Sunday, 14th July, 1852.

To increase the usefulness of this Catechism, I add to its preface an improved edition of the short catalogue of books which I published October 8th, 1851, with the view of guiding the more thoughtful minds among the people in their choice for constant use. No other priesthood could discharge this office. The Positive priesthood is enabled to do so by the encyclopedic character of its education and teaching, which thus becomes more easily appreciable. Both the intellect and the moral character suffer grievously at the present time from irregular reading. This fact is sufficient to indicate the increasing value of this small work, conceived

in a synthetical spirit. The collection named has not yet been formed, still each one can without difficulty even now collect in one shape or another its separate parts.

Positivist Library for the Nineteenth Century.

150 Volumes.

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Æschylus, The King Œdipus of Sophocles, and Aristophanes, in one volume, without notes.

Pindar, Theocritus, Daphnis and Chloe, in one volume, without notes.

Plautus and Terence, in one volume, without notes.

Virgil, selections from Horace, Lucan, in one volume, without notes.

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Select Plays of Metastasio and Alfieri, also in Italian.

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Select Spanish Dramas, a collection edited by Don José Segundo Florez, in one volume, in Spanish.

The Romancero Espanol, a selection, with the poem of the Cid, one volume, in Spanish.

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Select Plays of Racine and Voltaire, in one volume.

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The seven masterpieces of Walter Scott—Ivanhoe, Quentin Durward, the Fair Maid of Perth, the Legend of Montrose, Woodstock, the Heart of Midlothian, the Antiquary.

Select works of Byron, Don Juan in particular to be suppressed.

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The Analytical Geometry of Auguste Comte, preceded by the Geometry of Descartes.

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The Course of Analysis given by Navier at the Ecole Polytechnique, followed by the Essay of Carnot on Equilibrium and Motion.

The Theory of Functions, by Lagrange.

The Popular Astronomy of Auguste Comte, followed by the Worlds of Fontenelle.

Fischer's Mechanical Physics, translated and annotated by Biot.

Alphabetical Manual of Practical Philosophy, by John Carr.

The Chemistry of Lavoisier.

Chemical Statics, by Berthollet.

Elements of Chemistry, by James Graham.

Manual of Anatomy, by Meckel.

The General Anatomy of Bichat, preceded by his Treatise on Life and Death.

The first volume of Blainville on the Organization of Animals.

The Physiology of Richerand, with Notes by Bérard, and the Physiology of Claude Bernard.

Systematic Essay on Biology, by Segond, and his Treatise on General Anatomy.

Nouveaux Éléments de la Science de l'Homme, Barthez (2nd edition, 1806).

Zoological Philosophy, by Lamarck.

Dumeril's Natural History.

Buffon—Discourses on the Nature of Animals.

The Art of Prolonging Human Life, by Hufeland, preceded by Hippocrates on Air, Water, and Situation, and followed by Cornaro's book on Sobriety, to form one volume.

The History of Chronic Inflammation, by Broussais, preceded by his Propositions de Médecine.

The Éloges des Savans, by Fontenelle and Condorcet.

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Rienzi—Geographical Dictionary.

Cook's Voyages, and those of Chardin.

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Memoirs of Madame de Motteville.

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The Catechism of Montpellier, preceded by the Exposition of Catholic Doctrine, by Bossuet, and followed by St. Augustin's Commentary on the Sermon on the Mount.

History of Protestant Variations, by Bossuet.

Descartes—Discourse on Method, preceded by Bacon's Novum Organum, and followed by the Interpretation of Nature, by Diderot.

Pascal's Thoughts, followed by those of Vauvenargues, and Madame de Lambert's Conseils d'une Mère.

Bossuet's Discourse on Universal History, followed by Condorcet's Esquisse Historique.

De Maistre's Treatise on the Pope, preceded by Bossuet's Politique Sacrée.

Hume's Philosophical Essays, preceded by the two Dissertations on the Deaf and the Blind, by Diderot, and followed by Adam Smith's Essay on the History of Astronomy.

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Cabanis—Les Rapports du Physique et du Moral de l'Homme.

Treatise on the Functions of the Brain, by Gall, preceded by Georges Leroy's Letters on Animals.

Broussais—Treatise on Irritation and Madness.

The Positive Philosophy of Auguste Comte (condensed by Miss Martineau), his Positive Politics, and Positivist Catechism.

Paris, 5th Dante 66 (Tuesday, 18th July, 1854).

INTRODUCTION.

GENERAL THEORY OF RELIGION.

CONVERSATION I.

The Woman.—I have often asked myself this question, my dear father. Your doctrine rejects every form of belief in a supernatural power; why do you persist in calling it a Religion? But on reflection the fact struck me, that the term, Religion, is, in common use, given to many systems, not merely different, but even incompatible the one with the other. Each of these systems claims exclusive possession of it; yet no one of them has at any time been able, if you take the whole race into account, to reckon up as many adherents as opponents. I was hence led to think that this fundamental term must have some one general acceptation, radically independent of every special form of faith. Once arrived at this point, I felt convinced that it was on this essential meaning of the term that you fixed, and that you were justified therefore in applying it to Positivism, in spite of the greater contrast that exists between it and the previous doctrines, which

openly avow that their mutual points of difference are quite as serious as the points in which they agree. Still, as this explanation seems to me yet far from clear, would you begin your exposition by explaining at once and in precise language the radical sense of the word *Religion?*

The Priest.—Looking to the etymology of the term, my dear daughter, we find as a fact that it has no necessary connexion with any opinions whatever that may be considered useful for attaining the end it sets before us. In itself it expresses the state of perfect *unity* which is the distinctive mark of man's existence, both as an individual and in society, when all the constituent parts of his nature, moral as well as physical, are made habitually to converge towards one common purpose. Thus the term religion would be equivalent to *synthesis*, were it not that this last, not by force of its composition, but by nearly universal custom, is now limited entirely to the domain of the intellect, whilst the other embraces all the attributes of man. Religion, then, consists in regulating each one's individual nature, and forms the rallying point for all the separate individuals. These are but two distinct forms of one and the same problem; for every man, at different periods of his life, differs from himself not less than at any one time he differs from those around him; so that for the individual, as for the community, the laws of permanence and participation are identical.

The full attainment of this harmony, for the in-

dividual or for the society, is never possible, so complicated is our existence. This definition of religion, consequently, is meant to convey an idea of the unchanging type towards which, by a combination of all our exertions, we gradually approximate. Man's happiness and merit consist in drawing as near as possible to this unity. Its gradual development is the best measure of our real progress towards perfection, as individuals, or as societies. As the various attributes of man come into freer play, it becomes more important that they should habitually act in concert. But, at the same time, this would become more difficult, were it not that their evolution has of itself a tendency to make us more susceptible of discipline. This I will explain soon.

Now, as a high value was always set on this synthetical state, attention was naturally concentrated on the means of attaining it. Thus men were led to take the means for the end, and to transfer the name of *religion* to any of the systems of opinions which it represented. At first sight, these numerous forms of belief appear irreconcilable. Positivism, however, can bring them into an essential agreement, by viewing each in reference to the purpose it answered in its own time and country. There is, at bottom, but one religion, at once universal and final. To it all the partial and provisional religions more and more pointed, so far as the whole state of things at the time allowed. The various religions of man have been empirical.

We substitute for them a systematic religion, developing the unity of man; for it has at length become possible to constitute such a religion immediately and completely, by combining the results of our previous unsystematic state. As a natural consequence, then, of its principles, Positivism removes the antagonism of the different religions which have preceded it, for it claims as its own peculiar domain that common ground on which they all instinctively rested. Nor could the doctrine of Positivism ever be universally received, were it not for its relative character. This secures for it, in spite of its anti-theological principles, by the nature of the case, strong affinities with every form of belief that has been able for a time to form the guidance of any part of the human race.

The Woman.—Your definition of religion will set me completely at ease, my father, if you can succeed in clearing up a serious difficulty, which seems to be the consequence of its too great comprehensiveness. In stating your idea of man's unity, you take in his physical as well as his moral nature. They are, in fact, so bound up together, that no true harmony is possible if you separate them; and yet I find it difficult to accustom myself to look on health as a part of religion, so as to make morality really take in medicine.

The Priest.—And yet, my daughter, the arbitrary separation of the two, which now exists, and which you wish to perpetuate, would be directly contrary to our unity. The origin of that separation is, in

reality, the inadequacy of the last provisional religion, Catholicism, which found itself unable to discipline the soul, unless it gave into profane hands the management of the body. In the ancient theocracies, the most complete and most durable form of the supernatural *régime*, this groundless division did not exist. In them the art of preserving health and of curing diseases was always a mere adjunct of the priestly functions.

Such is really the natural order of things. Positivism comes forward to restore it and to consolidate it; and it does so by virtue of the completeness which characterizes it. The art of man and the science of man are each of them inseparable from the other; they have a common destination, though the object they have in view may present itself under different aspects. But it is not, therefore, divisible; on the contrary, all its parts are intimately connected. No sound treatment of either body or mind is possible, now that the physician and the priest make an exclusive study, the one of the physical, the other of the moral nature of man—not to speak of the philosopher, who, in our modern anarchy, wrests from the priesthood the domain of the intellect, leaving it only the heart.

The diseases of the brain, besides many others, daily prove the powerlessness of all medical treatment which limits itself to the lowest organs. It is quite as easy to see the inadequacy of every priesthood which aims at guiding the soul, and does not take into account its subordination to the body.

Under both points of view the separation is anarchical. The domain of the priesthood must be reconstituted in its integrity; medicine must again become a part of it. This will be the case when the clergy of Positive religion shall have adequately fulfilled the encyclopedic conditions required of them. As a matter of fact, the precepts of health can secure active obedience only when they are rested on moral grounds. This is true equally of the individual and the society. It is easily verified by the fruitlessness of the efforts made by our physicians in Western Europe to regulate common diet. They have been fruitless ever since the old religious precepts lost their hold. Men will not generally submit to any practical inconvenience on the ground of their own mere personal health,—each one is left, on this ground, to judge for himself. And we are often more sensible of actual and certain annoyance than of distant and doubtful advantages. We must call in an authority superior to all individual judgment, to be able to prescribe, even in unimportant points, rules which shall have any real efficacy. Such rules will then rest on a view of the needs of society, which shall admit of no hesitation as to obedience.

The Woman.—Now that I have surveyed, in all its extent, the natural province of religion, I should be glad to know, my father, what are the general conditions on which it depends. I have been often told that it exclusively concerns the heart. But I have always thought that the intellect is also con-

cerned with it. Could I gain a clear idea of the parts respectively assigned them?

The Priest.—A right judgment on this point, my daughter, follows from a searching examination of the word *religion*, the best, perhaps, in point of composition, of all the terms used by man. It is so constructed as to express a twofold connexion, which, if justly conceived, is sufficient as a *résumé* of the whole abstract theory of man's unity. To constitute a complete and durable harmony, what is wanted, is really, to *bind together* man's inner nature by love, and then to *bind* the man to the outer world by faith. Such, generally stated, is the necessary participation of the heart and the intellect respectively, in reference to the synthetical state, or unity, of the individual or the society.

Unity implies, above all, one feeling to which all our different inclinations can be subordinated. For, as our actions and our thoughts are always swayed by our affections, harmony would be unattainable by man if these affections were not co-ordinated under the preponderance of one instinct.

This is the condition on which our internal unity depends. But it would be inadequate, did not our intelligence make us recognise, outside of us, a superior power, to which our existence must always be in subjection, even whilst we attempt to modify it. To qualify us better for subjects of this ultimate rule,—this is the primary reason why our moral harmony, as individuals or as societies, is indispen-

sable. And, reversing the process, this predominance of the external tends to regulate the internal, by favouring the ascendancy of that instinct which most easily accepts such a necessity. So there is a natural connexion between the two general conditions on which religion depends, especially when the external order of things can become the object on which the inward feeling can rest.

The Woman.—This abstract theory of our unity presents, my father, one radical difficulty, viz., as regards the question of moral influence. In your consideration of the internal harmony, you seem to me to forget that our personal instincts have, unfortunately, greater energy than our sympathetic tendencies. Now the preponderance of these personal instincts, which seems a reason for their being made the natural centre of our moral existence, would, on the other hand, make our personal unity almost incompatible with any social unity. Yet the harmony of the individual has been found not irreconcilable with that of the society, so that I need some fresh explanations to show that the two are in themselves entirely compatible.

The Priest.—You have touched, my daughter, on the most difficult problem of man's existence. That problem is, to secure the gradual predominance of sociability over personality; whereas, when left to themselves, personality is predominant. The better to understand how this may be done, we must begin by comparing the two opposite forms which our moral unity might naturally take, according as its

internal basis should be egoistic or altruistic (personal or relative).

You used the plural in speaking of our personality, and you by so doing involuntarily bore witness to the fact that personality is radically powerless to constitute any real and lasting harmony, even in the case of a being quite cut off from society.

The monstrous unity so formed would require not merely the absence of every impulse of a sympathetic character, but also the preponderance of one single selfish instinct. Now this is only found in the lowest animals. With them the instinct of nutrition absorbs everything, especially when there is no distinction of sex. But except in them, and most particularly in man, this primary want once supplied, there is scope left for the prevalence in succession of several personal instincts. These are nearly equal in point of energy, and so would mutually neutralize the conflicting claims of each to the entire command of our existence as moral beings. Unless they were all brought into subordination to affections resting on some outward object, the heart would be for ever agitated by internal conflicts between the impulses of the senses and the stimulus of pride or of vanity, supposing that avarice, strictly so called, should cease to reign, together with the purely bodily wants. Moral unity, then, is impossible, even in a solitary existence, in the case of any being absolutely under the dominion of personal affections, which prevent his living for others. We find instances in several

of the wild animals. They are seen, putting aside some temporary congregation, to oscillate generally between a disorderly activity and an ignoble torpor, the result of their not finding outside of themselves the principal motives for their conduct.

The Woman.—I understand now, my father, the natural coincidence that exists between the conditions on which the individual, and those on which the harmony of society, depends. Still, however, I find the same difficulty exists—that of conceiving that the strongest instincts can be habitually set aside.

The Priest.—The difficulty, my daughter, is one which will easily disappear. Only remark that unity in the altruistic sense does not, as the egoistic unity does, require the entire sacrifice to itself of the inclinations which are contrary to it in principle. All it asks is, that they shall be wisely subordinate to the predominant affection. When it condenses the whole of sound morality in its law of *Live for others,* Positivism allows and consecrates the constant satisfaction of our several personal instincts. It considers such satisfaction indispensable to our natural existence, which is and always must be the foundation for all our higher attributes. Allowing this, it blames, however estimable the motives that lead to them often may be, any austerities which, by lessening our strength, make us less fit to serve others. It recommends attention to ourselves in the interest of society, and so at once raises and regulates such attention. We avoid equally the

two extremes of excessive care and culpable negligence.

The Woman.—But, my father, as the egoistic inclinations, in themselves stronger, are, further, constantly excited by our bodily wants, it seems to me that, even thus limited, the sanction of them is incompatible with the habitual superiority of our weak sympathetic impulses.

The Priest.—Yes, and therefore it is, my daughter, that our moral improvement will always form the principal object on which man must exert his art. Our constant efforts, both as individuals and societies, though they bring us nearer to it, never enable us to realize it completely. The solution of your difficulty is a progressive one. Its possibility rests entirely on the social existence of man, in accordance with the natural law which develops or restrains our functions and our organs in proportion to their exercise or disuse. As a fact, our domestic and civic relations have a tendency to keep within due bounds our personal instincts, as the result of the struggles between individuals to which these instincts give rise. On the other hand, these same relations favour the growth of our feelings of benevolence, the only ones that admit of a simultaneous development in all. And this development is, by its nature, continuous, as the mutual stimulus is continuous, although it finds necessarily a limit in the aggregate of the material conditions of our existence.

You have here the reason why a real moral

unity could only come into existence in the case of man. For social progress must be the exclusive possession of the best organized of the races capable of society, except so far as others may join it as free auxiliaries. Still, though such a harmony cannot be developed elsewhere, it is easy to trace its beginning in many of the higher animals. From them were in fact drawn the first scientific proofs of the natural existence of disinterested affection. This great conception, of which, even previous to all scientific proof, all had a presentiment, was long in being placed on a systematic ground; otherwise no one would, at the present day, impute the character of sentimental affectation to a doctrine which may be directly verified in so many of the inferior species.

The Woman.—Your explanation meets my difficulties. I have only, my father, to ask you to clear up one last point of a general character—I mean, the intellectual conditions of religion. I see the incoherence of the various special forms of belief; but I do not see, beyond that incoherence, what is the essential province of faith. And yet it must be possible to say what faith is, independently of all systems, and in a sense applicable to them all.

The Priest.—Practically, my daughter, the faith of man never had but one object, if you press to the root of the matter. This was, to form a conception of the order under which man lives, with the view of determining our relation generally to that order. Man might ascribe that order to fictitious causes,

or he might study its real laws; in either case, his object was to estimate that order which was independent of him, with the view of submitting to it better, and of attaining a greater power of modifying it. Every system of religious doctrines necessarily rests on some explanation, no matter what, of the world and of man—the twofold object at all times of our thoughts, whether directed to speculation or to action.

Faith, in the Positive sense, has for its proper office the setting forth of the real *laws* of the different phenomena that are open to observation, whether internal or external. By the laws of phenomena I mean, their unvarying relations of succession and resemblance, by which we are able to foresee some by virtue of our knowledge of others. Such faith puts aside, as absolutely beyond our reach and essentially conducive to no useful result, every inquiry into the *causes*, properly so called, either first causes or final, of any events whatever. In its theoretical conceptions, it never explains *why* a thing is; it limits itself to the question, *how* it is. But when it is pointing out the means of guiding our activity, it takes the contrary course, and puts forward in constant prominence the end to be attained, as in such cases the practical effect is certainly the result of an intelligent will.

Yet though, in its direct results, vain, the search after causes was, at the outset, indispensable and inevitable, as a substitute and preparation for the knowledge of laws, a knowledge which pre-supposes

a long previous introduction. This I will explain more in detail. Men sought the *why*, and could not find it; in the search they discovered the *how*, though they had not bent their studies immediately in that direction. We need not blame them for this, but we may blame the childishness of persisting, as our literary men so commonly do, in the attempt to penetrate to causes when the laws are known. These last alone have any influence on conduct, so that the search after the others becomes as useless as it is chimerical.

The Universal religion, then, adopts, as its fundamental dogma, the fact of the existence of an order, which admits of no variation, and to which all events of every kind are subject. This order is at once *objective* and *subjective;* in other words, it concerns equally the *object* contemplated and the *subject* which contemplates. Physical laws, in fact, imply logical laws, and *vice versâ*. If our understanding did not of itself obey any rule, it would never be able to appreciate the external harmony. And as the world is simpler and more powerful than man, the regular action of man would be still less compatible with the absence of order in the world. All Positive belief, then, rests on this twofold harmony between the object and the subject.

That there is such an order can be shown as a fact, but it cannot be explained. So far from it, it supplies the only possible source of any rational explanation. Such explanation consists in bringing under general laws each particular event, which

thus comes within the sphere of prevision based on systematic principles, the really distinctive end that all true science proposes to itself. And therefore the Universal order was not recognised so long as the idea prevailed of an arbitrary will, to which men naturally at first attributed all the most important phenomena. It was recognised at last in reference to the simplest events, in defiance of the contrary opinions, on the evidence of experience constantly recurring and never belied. From the simpler, its recognition gradually extended to the more complex events. Not till our own time was its recognition complete, for it embraces now its last domain; it represents as subject to invariable laws the highest phenomena—man's intelligence and his social existence—a point still denied by many cultivated minds. This final discovery led to Positivism as its natural immediate result. It was the completion of our long scientific initiation. As such it necessarily closed the preliminary era of human reason.

The Woman.—This first general view, my father, leaves me with the impression that the Positive faith is very satisfactory for the intellect, but scarcely favourable enough to the action of man. It seems to place this last under the control of an inflexible destiny; and yet you often say that the Positive spirit had its origin, in all cases, in the practical part of man's life, so that it can hardly be in contradiction with that part. I would gladly have a clear conception how the two are brought into general agreement.

The Priest.—To get this conception, my daughter, all you have to do is to rectify your judgment so far as it led you to look on actual laws as not susceptible of modification. Whilst phenomena were attributed to the arbitrary will of some being, an absolute fate was a conception necessary as the correction of an hypothesis, the direct consequence of which was the non-existence of any real order. Later, the discovery of natural laws had the same general tendency; for the laws first discovered were those which regulated the events of astronomical science—events entirely out of the reach of man's interference. But as the knowledge of the order of things gradually extended, men came to regard that order as essentially admitting modifications, even by the agency of man. It becomes more susceptible of modification as the phenomena become more complicated, as I will explain to you shortly. At the present day, we do not consider even the order of the heavenly bodies exempt from the idea of modification. Its superior simplicity allows us more easily to conceive improvements in it. The object of such conception would be to correct the spirit of blind respect, though our weakness in regard to physical means may for ever debar us from realizing the improvements we conceive.

All events equally, even the most complex, depend on some fundamental conditions which admit of no change. But in all cases, even the most simple, it is also true that the secondary arrange-

ments may be modified, and very generally they may be so by our intervention. The modifications introduced in no way impair the validity of the general principle, that the laws of nature are invariable. For the modifications never can be arbitrary. In their nature and degree they must obey appropriate rules which are the complement of the domain of science. An entire immutability would be so contrary to the very idea of law, that this idea in all cases expresses constancy perceived in the midst of variety.

We find, then, that the order of nature always answers to the idea of a necessity admitting modifications, and as such becomes the indispensable basis of the order which man introduces. Our life is really destined to be a compound of resignation and action. The two are not incompatible; far from it. Action rests directly on the foundation of resignation. A sound judgment leads us to submit to the fundamental laws which concern us, as the only means of preventing all our purposes, of whatever nature, from becoming vague and uncertain; the only means therefore of enabling us to practise a wise interference in accordance with the secondary rules. You thus see how the dogmatic system of Positivism directly sanctions our action, whereas no theological synthesis could comprehend it. We even find that in Positivism, the free development of our activity is the chief regulator of our scientific labours in regard to the order of the world, and the different modifications it admits.

The Woman.—After this explanation, I have yet, my father, to learn how Positive faith and our feelings can be brought into full harmony. They seem to me by nature diametrically opposed to one another. I can understand, however, that the fundamental dogma of that faith supplies us with a strong basis for moral discipline, in two ways: first, by bringing our personal inclinations under the control of an external power; secondly, by awakening our instincts of sympathy to make us more wisely submit to or modify the necessity which presses on us all in common. These are valuable attributes. But still Positivism does not seem to offer enough of direct stimulus to the holy affections, which seem properly to constitute the most important province of religion.

The Priest.—I am free to confess, my daughter, that hitherto the Positive spirit has been tainted with the two moral evils which peculiarly wait on knowledge. It puffs up and it dries the heart, by giving free scope to pride and by turning it from love. These two tendencies will always be sufficiently strong in it to make it necessary habitually to adopt systematic precautions. Of them I will speak later. Still in the main, on this point, your reproaches are the result of an inadequate judgment of Positivism, the consequence of your looking at it solely as it exists in a state of incompleteness in the greater number of its adherents. They limit themselves to the philosophical conception which is the offspring of the scientific preparation; they

will not go on to the religious conclusion in which alone Positive Philosophy, as a whole, finds its adequate expression. If we do not stop short at this point, but complete the study of the real order of nature, then we see the Positive system of dogmas finally group itself around a synthetic conception, as favourable to the heart as it is to the intellect.

The imaginary beings, whom religion provisionally introduced for its purposes, were able to inspire lively affections in man; affections which were even most powerful under the least elaborate of the fictitious systems. The immense scientific preparation required as an introduction to Positivism, for a long time seemed to deprive it of any such valuable aptitude. Whilst the philosophical initiation only comprehended the order of the material world, nay, even when it had extended to the order of living beings, it could only reveal laws which were indispensable for our action, it could not furnish us with any direct object for an enduring and constant affection. This is no longer the case since the completion of our gradual preparation by the introduction of the special study of the order of man's existence, whether as an individual or as a society.

This is the last step in the process. We are now able to condense the whole of our Positive conceptions in the one single idea of an immense and eternal Being, Humanity, destined by sociological laws to constant development under the preponderating influence of biological and cosmological

necessities. This, the real Great Being, on whom all, whether individuals or societies, depend as the prime mover of their existence, becomes the centre of our affections. They rest in it by as spontaneous an impulse as do our thoughts and our actions. This Being, by its very idea, suggests at once the sacred formula of Positivism :—*Love as our principle; Order as our basis; and Progress as our end.* Its compound existence is ever founded on the free concurrence of independent wills. All discord tends to dissolve that existence, which, by its very notion, sanctions the constant predominance of the heart over the intellect as the sole basis of our true unity. So the whole order of things henceforth finds its expression in the being who studies it and is ever perfecting it. The struggle of Humanity against the combined influences of the necessities it is obliged to obey, growing as it does in energy and success, offers the heart no less than the intellect a better object of contemplation than the capricious omnipotence of its theological precursor, capricious by the very force of the term omnipotence. Such a Supreme Being is more within the reach of our feelings as well as of our conceptions, for it is identical in nature with its servants, at the same time that it is superior to them. As such it more powerfully excites them to an activity, the aim of which is its preservation and amelioration.

The Woman. — Still, my father, the physical labour necessitated by our bodily wants seems to me directly in opposition with this tendency to

affection which you claim for Positive religion. Surely such activity can never be free from a character of egoism, extending even to the scientific efforts it induces us to make. Now this alone would be enough to prevent the actual predominance of love as an all-pervading influence.

The Priest.—I cherish the hope, my daughter, that I shall shortly get you to allow that it is possible to effect a thorough transformation of the spirit of selfishness originally inherent in human labour. As man's action on matter becomes more and more collective, it tends more and more to assume an altruistic character, though the impulse of egoism must ever be indispensable to set it in motion. For as each habitually labours for others, he developes by such a conduct of his life the sympathies of others, granting that such conduct meets with sufficient appreciation. The toilsome servants of Humanity stand in need of nothing but a complete and familiar consciousness of the true nature of their life. This consciousness is destined to be the natural result of an adequate extension of Positive education. You would even now see that this is the tendency of pacific activity, were the industrial life, which is at present subject to no systematic discipline, organized as the soldier's life is, the only organization as yet in existence. But the great moral results obtained formerly in the case of the soldier, and of which there are still traces even in his present degraded state, are a sufficient indication of what the industrial life will produce. The

instinct of construction may even be expected to react in the direction of sympathy with greater directness and completeness than the instinct of destruction.

The Woman.—This last part of your explanations, my father, makes me feel that I begin to master the general harmony of Positivism. I see how in it the activity of man, by its nature subordinate to faith, can also be made subordinate to love, though at first sight it seemed to reject its sway. And seeing this, I seem at length to see that your doctrine fulfils all the essential conditions of *Religion*, according to your definition of the term. It is adapted equally to the three great divisions of our existence—loving, thinking, acting—which were never before so perfectly combined.

The Priest.—The more you study the Positive synthesis, the more you will feel, my daughter, how by virtue of its reality it is more complete and efficacious than any other. The habitual predominance of altruism over egoism, to secure which is the great problem for man, is in Positivism the direct result of the constant harmony between our best inclinations and all our labours, theoretical as well as practical. The life of action, represented by Catholicism as hostile to our inward progress to perfection, becomes in Positivism its most powerful guarantee. You now find no difficulty in conceiving this striking contrast between two systems, the one of which admits, whilst the other denies, the existence in our nature of disinterested affection.

The bodily wants, which seemed destined to be a perpetual cause of separation, may for the future lead us to a closer union than if we were exempt from them. For action developes love better than wishes; and besides, what wishes could you form for those who wanted nothing? It is easy also to see that the ideal yet real existence peculiar to Positivists necessarily surpasses, even in regard to the feelings, the chimerical life promised to the disciples of theological systems.

The Woman.—This our introductory conversation needs one thing to complete it. I should be glad, my father, if you would shortly explain your general division of Religion. Each essential constituent will remain for future exposition.

The Priest.—Such a division, my daughter, requires as its previous condition a just appreciation of the whole of the existence which religion must direct. The body of doctrine, the worship, and the system of life, respectively concern our thoughts, feelings, and our actions. The initiation in our religion must begin by an elaboration of its theory, so far as to make clear our conception of Humanity. We then proceed to the worship, or, in other words, to the system by which we cultivate the feelings adapted to the mode of existence prescribed us. After this, we resume our elaboration of the doctrine of Positivism, and explain the order on which it rests. Lastly, we proceed to the direct regulation of all human conduct. So you see how Positive religion embraces at once the three great continuous

constructions of man, Poetry, Philosophy, Politics. But everything, in that religion, is subordinate to morals, be it the free play of our feelings, the development of our knowledge, or the course of our actions; so that morality is our constant guide in our threefold research after the beautiful, the true, the good.

CONVERSATION II.

HUMANITY.

The Woman.—Our first conversation, my father, has left a sense of alarm, so deeply do I feel my incompetence in presence of the "great argument" which you are going to set forth. The system of doctrine in Positive religion is one and the same thing as Positive Philosophy. Either from weakness or want of preparation, my mind seems unable to grasp the explanation of it, however simple you may make it. I bring with me nothing beyond a full confidence, a sincere respect, and an active sympathy for the doctrine which seems calculated, after so many failures, to overcome the prevailing anarchy. But I cannot but feel afraid lest something more than these moral dispositions is needed for me to enter with any chance of success on so difficult a study.

The Priest.—Your uneasiness, my daughter, leads to some introductory remarks which I hope will soon reassure you. All we have to do, in the case

of the new religion, is to give a general exposition which shall be the equivalent of that which formerly taught you Catholicism. This second operation ought to be even easier than the former, for your reason is now mature, and the doctrine that is presented to it is, by its nature, demonstrable, and therefore more easily understood. I would have you also call to mind the admirable maxim which our great Molière puts into the mouth of the man of taste in his last masterpiece—

Je consens qu'une femme ait des clartés de tout;*

and remark further, that what was then "I consent," would be now, "It is right."

In strict truth, the priesthood and the public had always one and the same intellectual domain. The difference lay in the difference of cultivation, which was systematic in the case of the priesthood, left to its natural course in the public. Without such an essential agreement, no religious harmony would be conceivable. In Positivism it becomes at once more direct and more complete than it could ever be under any theological system. The true philosophical spirit has, in reality, equally with simple good sense, to know what is, in order to foresee what shall be, with a view of bettering it where possible. One of our best Positive precepts even teaches that every attempt to systematize is faulty, or at any rate premature, if not preceded and pre-

* *Femmes Savantes*, act I. sc. iii.

pared by a sufficient progress attained by a man's own efforts. This rule is an immediate consequence of the dogmatical verse by which Positivism characterizes our existence as a whole—

To act from affection, and to think in order to act.

The first half answers to the natural and spontaneous development; the second, to the systematic one which follows upon it. Action, unguided by reflection, may occasion many inconveniences; but nothing else can, as a general rule, supply the raw material for effectual meditation, on which the improvement of our action will depend.

Lastly, take into account this fact, that the intellect cannot, in any case, abstain from forming some opinion or other as to the general order of things, whether in the outer world or in the world of man. You are now aware that at all times this has been the object of every dogmatic system of religion; and that it is now the object of such system, only with this difference, that the knowledge of laws is henceforth to take the place of the search after causes. And surely illusory hypotheses as to causes could never seem to you equally intelligible with real notions upon laws.

My exposition is mainly meant for women and proletaries. They cannot and they ought not to become teachers, neither do they wish it. But all should master to a certain extent the spirit and the method of the Universal doctrine, otherwise they cannot enforce on their spiritual chiefs

an adequate scientific and logical preparation, the necessary foundation for the systematic exercise of the priestly office. Now as this discipline of the intellect is at the present day entirely contrary to the habits resulting from our modern anarchy, it never could prevail, unless enforced by the general body of both sexes, on those who claim to be their guides in matters of opinion. And as the discipline depends on this condition socially, there will always attach a great value to the general spread of religious instruction, over and above its proper object of guiding the conduct of men, whether as individuals or as societies. But the service rendered by religious instruction, at all times important, is at the present day of capital importance. For we must look to it to bring to a decided close the anarchy of the Western world, the prominent characteristic of which is the revolt of the intellect against all legitimate control. Could this Catechism but produce in women and proletaries the conviction, that those who claim to be their spiritual guides are radically incompetent to deal with the high questions, the solution of which is in blind confidence left them, it would largely help to calm the West. The conviction on this point should be unanimous. To produce it we must depend on a sufficient appreciation of the system of Positivism, the last of the series of religious systems. That appreciation must place beyond all liability to dispute the general conditions of its systematic cultivation.

As for the difficulties which now frighten you in

this indispensable study, you attach too little weight for overcoming them to your excellent moral disposition. No existing school would hesitate to pronounce, *ex cathedrâ*, that the intellect thinks in complete independence of the heart. But women and proletaries have never lost sight of the powerful reaction of the feelings on the intellect—a reaction explained at last by Positive Philosophy. Your sex in particular, which, in the unconscious exercise of its gentle office, has handed down to us, as far as was possible in the midst of our modern anarchy, the admirable feelings of the Middle Ages, offers daily proof of the error of that metaphysical heresy which separates these two great attributes. The beautiful maxim of Vauvenargues is right; the heart is necessary to the intellect for all its most important inspirations. If so, it must also be of use in appreciating their results. Its powerful assistance is peculiarly needed in the case of moral and social conceptions; for in them more than elsewhere the sympathetic instinct can furnish large aid to the spirit of synthesis. Without that aid its greatest efforts could not overcome the inherent difficulties of such questions. But the heart may also lend its aid in the case of the less important theories, by virtue of the necessary connexion that exists between all the speculations of man so far as they deal with realities.

There are two fundamental conditions of religion —love and faith. Of these two, it is the first that takes precedence. Faith may be well adapted to

strengthen love; but the inverse action, that of love on faith, is stronger and more direct. Not only does feeling direct our thoughts when left to their spontaneous action in the stage preparatory to any systematic development, but it sanctions and promotes this development, when it has once felt its importance. No woman with any experience but is aware that too frequently our best affections offer but a weak security, when not aided by firm convictions. The word "*convince*," if we look to its etymology, would remind us of the aptitude of deep-seated belief to strengthen our internal union by connecting it with the world without.

Lastly, your fear lest your intellect should be too weak for the subject, rests on the general confusion of instruction with intelligence. You are familiar with and you admire the unrivalled Molière; yet this has not freed you from the vulgar error on this point—an error carefully kept up by our Trissotins of all professions. And yet we ought to blush at being in the present time behind the Middle Ages. Then, everybody saw clearly the profound intellectual eminence of persons who were quite unlettered. Have you not sometimes found in such people much more real capacity than in most of our professors? Now more than ever instruction is only really necessary to construct and develop science. Science must always be so arranged, as a whole, that it may become directly within the reach of all sound intellects, otherwise our best doctrines would soon degenerate into dangerous mystifi-

cations. All theoricians are naturally inclined to this deviation. The only effectual check on them is in a due surveillance on the part of the large majority of both sexes.

The Woman.—I feel encouraged by this introduction, my father, and I would ask you now to enter on a systematic exposition of Positive doctrine. Would you begin by explaining more directly and fully that one doctrine on which it all rests? I already understand that the Great Being, in your conception, is, by its very nature, the expression of the whole order of things—not merely of the order of man, but of the external world. As this is the case, I feel to want a clearer and more precise definition as regards this Being, the fundamental idea which gives unity to Positivism.

The Priest.—As a first step, my daughter, you must define Humanity as *the whole* of human beings, past, present, and future. The word *whole* points out clearly that you must not take in all men, but those only who are really capable of assimilation, in virtue of a real co-operation on their part in furthering the common good. All are necessarily born children of Humanity, but all do not become her servants. Many remain in the parasitic state, which, excusable during their education, becomes blameable when that education is complete. Times of anarchy bring forth in swarms such creatures—nay, even enable them to flourish—though they are, in sad truth, but burdens on the true Great Being. Often have you been reminded by them of the ener-

getic reprobation of Ariosto, borrowed from Horace—

> Venuto al mundo sol per far letame :
>
> "Born upon the earth merely to manure it ;"

and, still better, of the admirable condemnation of Dante—

> Che visser senza infamia e senza lodo
> * * * *
> Cacciarli i ciel per non esser men belli,
> Nè lo profondo inferno li riceve,
> Ch'alcuna gloria i rei avrebber d'elli,
> * * * *
> Non ragioniam di lor, ma guarda e passa.
>
> *Inferno*, iii. 36—51.

> . . . . . "Who lived
> Without or praise or blame. . . . . .
> . . . . . Heaven drove them forth
> Not to impair his lustre; nor the depth
> Of Hell receives them, lest the accursed tribe
> Should glory thence with exultation vain.
> * * * *
> Speak not of them, but look and pass them by."
>
> CARY'S Translation.

So you see that in this respect, as in all others, the inspiration of the poet was far in advance of the systematic view of the philosopher. Be this as it may, these mere digesting machines are no real part of Humanity. You may reject them, and to make up for the loss associate with the new Supreme Being all the animals who lend a noble aid. Wherever we find habitual co-operation in forwarding the destinies of man, and that co-ope-

ration given voluntarily, there the being which gives it becomes a real element of this compound existence; and the degree of importance it attains is proportioned to the dignity of the species to which it belongs, and to its own individual value. To form a right estimate of this indispensable complement of human existence, let us imagine ourselves without it. We should then be led without hesitation to look on many horses, dogs, oxen, &c., as more estimable than certain men.

Such is our primary conception of the combined system of human action. In it naturally our attention is directed on solidarity, rather than on continuity. This last idea must, however, in the end be the predominant one, though at first it attracts less notice, as it requires a deeper examination to discover it; for in a very short time the progress of society comes to depend more on the idea of time than on that of space. It is not a feeling confined to the present day, by which each man, as he exerts himself to estimate aright the amount of his obligations to others, acknowledges that his predecessors as a whole, in comparison with his contemporaries as a whole, have much the larger share in these obligations. We find the same superiority clearly allowed, though in a less degree, in the most remote periods. We see an indication of its recognition in the touching worship at all times paid to the dead, as was beautifully remarked by Vico.

We find, then, that the social existence of man

really consists much more in the continuous succession of generations than in the solidarity of the existing generation. The living are always, by the necessity of the case—and the more so the more we advance in time—under the government of the dead. Such is the fundamental law of human order.

To enable us to grasp it more fully, let us distinguish the two forms of existence which are the portion of each true servant of Humanity. The one is but for a time, but it is conscious. This constitutes the life of man, properly so called. The other, with no direct consciousness on the part of man, is yet permanent, and does not begin till after death. The first involves the presence of the body, and may be termed *objective*, to mark more clearly its contrast with the second. That second leaves each one to exist only in the heart and intellect of others, and deserves the name of *subjective*. This is the noble immortality, necessarily disconnected with the body, which Positivism allows the human soul. It preserves this valuable term—soul—to stand for the whole of our intellectual and moral functions, without involving any allusion to some supposed entity answering to the name.

Following out this high conception, the human race, in the true sense of the term, is composed of two bodies, both of which are essential. Their proportion is constantly varying; and the tendency of this variation is to secure a greater influence for the dead over the living in every actual operation.

The action and its result are most dependent on the objective element; the impulse and the regulating power are principally due to the subjective. We have received large endowments from the liberality of our predecessors; we hand on gratuitously to our successors the whole domain in which man lives and moves; and the addition made in each successive generation becomes smaller and smaller in proportion to the amount received. Our exertions are necessarily gratuitous. They meet with an adequate reward in our subjective incorporation, by which we are enabled to perpetuate our services under an altered form.

A theory such as this seems at the present day to be the last effort of the human intellect under systematic guidance. And yet we can trace the germ of it, anterior to all such guidance, in the most remote periods of our race's progress, and can see that it was felt even then by the most ancient poets. The smallest tribe, nay, even every family of any considerable size, soon comes to look on itself as the essential stock of Humanity. It considers itself the original source of that composite and progressive existence, the only limits to which, in time or in space, are the limits of its normal state, as fixed by the constitution of the planet it occupies. The Great Being is not yet fully formed; yet no jar of its component parts was ever able to keep out of sight its gradual progress towards formation. This, its evolution, rightly judged and rationally directed, is now the only possible basis of

unity, which is our final object. Even during the prevalence of the egoistic doctrine of Christianity —from which the stern St. Peter drew the characteristic maxim of the system, "*As strangers and pilgrims*"—we see the admirable St. Paul even then led by his feeling to anticipate the conception of Humanity, in the figurative expression which touches us, whilst we see the contradiction it involves, "*We are every one members one of another.*" The central principle of Positivism could alone disclose the one stem to which, by the law of their being, these members belong. In the absence of such a conception, they seemed to have a confused existence.

The Woman.—I feel compelled, my father, to admit this fundamental conception, though it is by no means as yet clear of difficulty; but when I look on such an existence, the sense of my own nothingness alarms me. Before its immensity, I seem to be reduced to nothing, more completely than I was before the majesty of a God with whom, feeble as I am, I felt myself in some definite and direct relation. Now that you have completely mastered me by the ever-growing preponderance of the new Supreme Being, I feel the need of your reawakening in me a just consciousness of my individual existence.

The Priest.—The desired result will follow, my daughter, from a more complete appreciation of the dogmatic system of Positivism. Humanity, as a whole, must ever constitute the principal motor of

every operation we undertake, be it physical, intellectual, or moral. At the same time, we must never forget—and this is sufficient to meet your wishes—that the Great Being cannot act except through individual agents. This is the reason why the objective part of the race, though brought more and more into subordination to the subjective, must always be indispensable to the subjective for it to exert any influence. The objective element collectively shares in this agency. Analyse this collective action, and we arrive at the fact that it is the result of the free concurrence of the efforts of simple individuals. Each of these individuals, if worthy of his position, can assert himself in presence of the new Supreme Being more than he could before its predecessor. In fact, God had no real need of any service on our part, except to give him vain praises, the childish eagerness for which tended to degrade him in our eyes. Remember the verse of the *Imitation*, in which this is put out of doubt :—

I am necessary to thee, thou art useless to me.

It is doubtless true that but few of us are warranted in thinking ourselves indispensable to Humanity. Such language is only applicable to those to whom are really due the principal steps in our progress. Still, every noble human being may, and should habitually, feel that his personal assistance in this immense work of the evolution of the race is of use ; for that work would be ended at once if

all its individual co-operators were at any one time to disappear. The development, and of course also the preservation, of the Great Being must then depend, in any case, on the free services of its different children, though the inactivity of any one in particular is, generally speaking, not an irreparable evil.

First Part.

EXPLANATION OF THE WORSHIP.

CONVERSATION III.

THE WORSHIP AS A WHOLE.

The Woman.—In our second introductory conversation, you have cleared up, my father, the difficulties I originally felt as to the conception of Humanity, the centre of the whole Positive system. You have, in fact, revealed to me the goddess whom I am, as a Positivist, to serve. You must now teach me to love her more, that I may serve her better. It is my hope that, in the end, I shall be found worthy to be incorporated into her. Thus accepting my position as a Positivist, even prior to any more detailed explanations of the doctrine, I naturally change my attitude, and our conferences assume more completely the character of real conversations. I shall not in this part lay before you doubts on important points, requiring long explanations. I shall only interrupt you to clear up or set forth more fully points on which you do not sufficiently dwell. I even hope, in the case of the worship, to take an active part, and assist you by an-

ticipating some of your explanations, so as to make your exposition more rapid, without detracting from its completeness. We are now entering on the domain of feeling, and in this domain the inspiration of woman, though it keep its empirical character, can really aid the priesthood in its construction.

The Priest.—I look with great hope, my daughter, to this spontaneous co-operation, as likely to shorten this part of our Catechism. But, in order to make as much use as possible of your present disposition, this new conversation, which concerns merely the worship in general, must begin by a systematic account of the general plan of our religion, though you are already familiar with it.

Combinations must in all cases be binary. This is true of physical combinations; it is still more true of logical ones. This is pointed out clearly by the etymology of the word. This rule is applicable, necessarily, to any division whatever. In our fundamental division of religion we obey the rule instinctively, by partitioning out the domain of religion between the two, love and faith. In every case where the evolution of the individual or of the society follows its normal course, love comes first and leads us to faith, so long as the growth is spontaneous; but when it becomes systematic, then the belief is constructed in order to regulate the action of love. At the point we have reached in our Catechism, you are in sufficient possession of the faith for me to proceed to strengthen and develope

the love which always inspired you. This capital division of religion is equivalent to the general division between theory and practice, if rightly viewed. As we have sufficiently for our purpose studied the theoretic domain of Positive religion, we may pass on to its practical domain.

Now, this practical domain necessarily breaks up into two, as a consequence of the natural distinction between feeling and action. The theoretical part of religion meets the want of the intellect, the only possible basis of belief; but the practical part embraces the whole remainder of our existence, quite as much our feelings as even our acts. Universal custom, prior to all theory—and such custom is the best rule of language—gives a direct sanction to this view; for it applies the name religious *practices* to our habits of worship, and applies it quite as much, if not more, to them, as to those habits which more particularly concern the *régime*. There is here an apparent confusion, but it rests on a basis of profound though empirical wisdom. For it was a wise instinct by which the mass of men, and still more of women, early learnt, as the priesthood had learnt, that to improve our feelings is a more important and difficult task than the immediate improvement of our actions. As love in Positive religion never becomes mystic, Positive worship in its normal condition is part of the practical domain of true religion. We love more, in order to serve better. But, on the other hand, from the true religious point of view, our acts always may have an

essentially altruistic character, since the main object of religion is to dispose us and to teach us to live for others. Our actions, then, are suggested by love, and, in their turn, they tend to develope love. In the case of our intellectual improvement, when it is rightly guided, this capability of our action is directly evident. It holds good also in the case of our material progress, provided that such progress proceed on right principles. You see, therefore, how the *régime*, under its religious aspect, forms part of the domain of love as much as the worship does.

These two principles, which make our worship practical, our *régime* affective, and yet never confuse the two, could not be discovered whilst religion remained in its theological stage, for then the worship and the *régime* were thoroughly heterogeneous. The one had God for its object; the other, man. The worship stood higher than the *régime*, but it did so only because the second of the two beings was necessarily subordinate to the first. Both were essentially egoistic in character, the result of the very constitution, thoroughly and entirely individual in its tendencies, of a faith which never could be reconciled with the existence in our nature of the instincts of benevolence—an existence allowed by no religion but the Positive. Under the older faith, the division between the *régime* and the worship was as broad as that which separates the worship from the doctrine; so that the general plan of religion became unintelligible, the result of our just dislike to ternary combinations.

In religion, in its final stage, on the contrary, the divisions are as favourable to the reason as to the feelings. The doctrine differs from the worship and the *régime* much more than these last do from one another. So the primary division is binary, whilst the ordinary constitution is ternary. This is attained simply by adding one subdivision as a complement to the first primary division, whereas previously such subdivision was absurdly placed on a level with it. These three parts together ultimately form a regularly progressive series, by virtue of the natural homogeneity of its different elements. In this series we pass from love to faith, or from faith to love, according as we take the subjective or the objective course, respectively appropriate to the two most important ages of our religious initiation, the one of which is under the direction of woman, the other under that of the priest. But whichever of these two directions we take—and both are equally in use—the worship always holds the same place, as the result of the doctrine, or the source of the *régime*. This alone is sufficient to explain its capacity of standing, in daily life, as the representative of the whole of religion.

The Woman.—My very natural eagerness to enter at once on the direct study of our worship made me wish at the outset to leave out, my father, the general preamble you have just set before me. I now feel how necessary it was in order to gain a clear conception of the plan of religion. I had not previously co-ordinated its three parts. This valuable

explanation, however, seems to me now so far complete that I hope to study immediately the general system of the worship due to our divinity.

The Priest.—We adore her, not as his worshippers adored God, with vain compliments, my daughter, but in order to serve her better by bettering ourselves. It is important to remember that this is the normal object of Positive worship; it is important, in order to anticipate, or correct in it, the tendency to degenerate into mysticism. We are liable to this whenever we pay too exclusive attention to the feelings, as we are then disposed to neglect, or even to forget, the acts which those feelings should control. I am naturally more prone than you to such an error, by my greater tendency to system. The evil results on your practice would soon become clear to you by your own native good sense; nay, you would even know how to remedy them by a fortunate inconsistency in your theory. It is of particular importance for me to avoid this mistake in the present conversation, for by its more abstract and more general character it renders me more liable to it, and the consequences would be more serious. You would bring me back at last, I doubt not, into the right path, by the suggestions of your experience; but it would often be too late, so that I should have sometimes to make laborious efforts to repair the consequences of my error.

Keeping this precaution constantly in view, let us look on the whole worship as having for its object to form a systematic connexion between the doc-

trine and the *régime*, by idealizing both the one and the other. As the result of the doctrine, the worship completes that doctrine, and expresses it in a short form. It places before us, in a more familiar and more imposing point of view, the conception of Humanity, by means of an ideal representation of it. The worship also typifies the life, and so must have a direct tendency to ameliorate our feelings. For this, it must never lose sight of the modifications they habitually undergo in the three different conditions of human life—the personal, domestic, and social. At first sight, these two ways of forming a general conception of the worship and of instituting it may seem irreconcileable; yet they are naturally in agreement, and such agreement is the result of the aptitude inherent in any worthy idealization of the Great Being to consolidate and develope the love which is the basis of its whole existence. If so, the original difference has in no way a tendency to break up the worship into two separate domains—one belonging exclusively to the intellect, the other to feeling. Such a division would be, as a general rule, as impracticable as the distinction generally drawn between algebra and arithmetic. They can really be separated only in very few cases, and these mostly of our own making; and yet the two methods, though constantly mixed, are never confused. This comparison gives a right idea of the closeness of the connexion which naturally binds together the two aspects, intellectual and moral, or theoretical and practical, under which we are justi-

fied in viewing either the whole system of Positive worship, or each of its parts. Still, in spite of the fact that such a connexion is the spontaneous result of the religious system, which both are concerned with, to combine them wisely is really the chief difficulty to be met in instituting our worship. For this worship, quite as much, nay, even more than the doctrine, is liable to degenerate into mysticism or mere empiricism, according as generalization and abstraction respectively are carried to excess or are deficient. These two contrary tendencies to error produce, in the moral point of view, equal evils; for the social efficiency of man's feelings is equally impaired by their becoming too refined or too coarse.

The Woman.—To enable me better to estimate this general difficulty, I may, may I not, my father, state it in another and less general form, as the difficulty of rightly instituting the subjective life. For it is on this subjective life that rests, of necessity, the whole system of Positive worship, whether we view it intellectually or morally. In the composition of our Great Being the dead occupy the first place, then those who are yet to be born. The two together are far more numerous than the living, most of whom too are only its servants, without the power at present of becoming its organs. There are but few men, and still fewer women, who admit of being satisfactorily judged in this respect before the completion of their objective career. During the greater part of his actual life, each one has it in his power to balance, and even

far to outbalance, the good he has done by the evil he may do. So the human population is made up in the main of two kinds of subjective elements; the one determinate, the other indefinite. These are brought into immediate and close connexion solely by the objective element of that population, the proportion of which to the others is constantly becoming indefinitely small. If so, I conceive that, in order to present to us the true Great Being, Positive worship must freely develope in each of us our subjective life. By so doing it will further become eminently poetic in character. At the same time, the exertion of our poetical powers, where thought works chiefly by the aid of imagery, has a natural fitness for the direct cultivation of our best feelings.

It seems to me, then, quite possible to reconcile the intellectual condition with the moral object of this worship, on the principle which you have just given me; but in the means you declare necessary to attain that object I seem to see a new general difficulty. For I find it difficult to conceive how it will be possible to institute, still more how it will be possible to secure in universal practice, the daily realization of the subjective life—its realization in the individual and in the society; and yet, to make it an universal practice is indispensable for our religion. I allow, of course, that in this respect, the entire regeneration of education will procure us immense resources, to an extent difficult to estimate at the present time. Nevertheless, I fear that

these resources will always leave us unable to surmount this difficulty; and when I look at the Past, I seem to gain no direct ground for hope, as far as the great body of men is concerned.

The Priest.—On the contrary, my daughter, I hope soon to set you free from your uneasiness on this point, natural though it be; and I rely on a judicious survey of the Past—the long initiation of our race, now finally ended, as is clearly shown by the very fact of my drawing up this Catechism. Judge the past rightly, and it is impossible not to see the natural capacity of our species for living a subjective life. For in the past we see such a life, under different forms, prevail during forty centuries. All who are emancipated from the older belief now know, that during this long probation, the minds of men habitually recognised the sway of purely imaginary beings—we see them to be imaginary, their worshippers believed in their real and distinct existence. Nor is this the judgment only of those who are emancipated. The partisans of the different forms of theological belief have nearly the same conviction in this respect; for they each judge all but their own on this principle. And yet the supporters of the other forms, put together, always outnumber, by an immense majority, the supporters of any one form, especially in the present day, when no form of supernatural belief is common to large masses. Each one thinks illusion the rule, his own fiction the solitary exception.

So prone are we to this subjective life, that we

find it more prevalent the nearer we ascend to the *naïve* age of a purely spontaneous belief, in the individual or in the society. The greatest effort our reason is required to make, is in the opposite direction. It is to bring the subjective into sufficient subordination to the objective; it is to enable our minds, in their inner workings, to represent the external world with the clearness required by the position we occupy. For the external world claims an unvarying predominance over us, whether for action or impression. This, the normal result, is only attained, in the individual as in the species, in the period of our complete maturity. It constitutes the best sign of that maturity. The tendency of this transformation is to a radical change in the conduct of the human understanding. But no such change will ever prevent our developing the subjective life, even beyond the needs of Positive worship. We shall always require a certain amount of discipline to keep within due limits our natural disposition to substitute too completely the inward for the outward. You need feel, then, on this head no serious uneasiness, unless you judge man as he will be, by the present tendency of special scientific pursuits to crush the imagination and to wither the heart. This, however, is really only one of the natural symptoms of modern anarchy.

The only essential difference between subjectivity in its later and in its primitive shape is this. In its later shape we must be fully conscious of it, and openly avow it, no one ever confusing it with

objectivity. Our religious contemplations will consciously be carried on internally. Our predecessors, on the contrary, vainly endeavoured to see without them what had no existence but within. Of course it was understood that they might fall back on a future life for the ultimate realization of their visions. This general contrast between the two may be summed up by a statement of the different ways of conceiving the principal subdivision of the intellect. In the normal state of existence contemplation, even when inward, is easier and less eminent than meditation; for in contemplation our intellect continues nearly passive. In one word, we contemplate in order to meditate, because our studies mainly regard the external world. On the contrary, with men in the theological state, meditation must always seem less difficult and far more common than contemplation. In this last, therefore, they placed the highest effort of our understanding. They only meditated in order to contemplate, and to contemplate beings which were always eluding their grasp. A familiar sign will soon mark this distinction as regards the greater part of private worship. The Positivist shuts his eyes during his private prayers, the better to see the internal image; the believer in theology opened his, to enable him to perceive outside an object which was an illusion.

The Woman.—This explanation has set me quite at ease where I was uneasy. Yet I continue, my father, to look on the institution of the subjective

life as the capital difficulty in Positive worship. The new subjectivity appears to me, it is true, always to admit of being reconciled with the thoroughly real character which is the distinction of our faith. But allowing this agreement, it seems to me, it must always require special efforts.

The Priest.—You have a right idea, my daughter, as to the essential condition which I must now fulfil. To compare the worship and the *régime*, the best way is to assign each its respective domain: to the one, the subjective, to the other, the objective life. True, they are simultaneously connected with both; yet the subjective evidently is most important in the worship, the objective in the *régime*. No better characteristic of the higher dignity of the worship could be selected. Such superiority is the necessary consequence of the preponderance of subjectivity over objectivity throughout the whole of man's existence, as seen even in the individual, but still more clearly in society.

The Woman.—Your systematic sanction of the conclusion to which I had been led by the natural process of my own thought induces me, my father, now to ask you what is the true theory of the subjective life. It is impossible here to do more than give an outline of such a doctrine; but it seems to me that to state the principle on which it rests is indispensable. No Positivist can do without a general explanation of this point; for his worship, public or private, will require it almost

for everyday use, as a preventive against any degeneration into mysticism or empiricism.

The Priest.—Your legitimate desire must be satisfied, my daughter. Conceive then the fundamental law of the subjective life to be, the due subordination of that life to the objective. The world within is essentially at all times under the regulating power of the world without, from which also it draws its nourishment and stimulus. This is true of the life of the brain, as much as of our more strictly bodily life. Let our conceptions be as fantastical as they may, they must always bear the stamp of the rule of the outer world; a rule not self-chosen, and one which becomes less simple, as well as less complete, in proportion as it becomes more indirect. All this is but the necessary consequence of the indisputable principle on which I rested our whole theory of the intellect, the dynamical as well as statical theory, thus brought into connexion with the fundamental system of biological conceptions.

The order which man produces can never be anything but the improvement of the order of nature. And the improvement mainly consists in development. So we are led to feel here, as everywhere else, and even more here than elsewhere, that the true liberty of man is essentially the result of due submission. But in order properly to apply to the subjective life this general rule of the objective, we must begin by examining, under this fresh aspect, the constitution of the whole order of nature. For

the laws which combine to form it are far from being equally applicable to the subjective life. To make your ideas more definite, I will specify but one case, the simplest and the most common—viz., when in our subjective worship we wish to call back into existence one whom we have loved. Were I not to specify some such case, in which the heart aids the intellect, it would be easy to go astray in the study of such a domain. But all the ideas formed in this way, in a case taken from our most private worship, and quite within our range, will be easily applied, with the suitable modifications, to the rest of sociolatry.

The Woman.—I feel grateful to you, my father, for your consideration, which I feel to be indispensable for me. The doctrine is no less novel than difficult; for the problem could not be stated even, so long as belief in a supernatural power prevailed. Such a belief forbade us to represent to ourselves the dead otherwise than in a mysterious condition, generally left utterly vague. This state allowed of no analogy on essential points between us and them. Supposing us free from all uneasiness as to their ultimate fate, we were never allowed to form for them a subjective life. To do so was an act of impiety, for it gave the creature the affection due to the Creator. But if the power to state this affecting question is, by the necessity of the case, peculiar to Positivism, not less peculiar to that system is the general answer, as the only system which has revealed the true laws of man's intellect. I can

then form a conception at once of the general method of subjective worship, and of its normal basis, which makes this ideal existence the simple continuation of our real life. But would you explain to me directly the modifications of which our life, so continued, is susceptible?

The Priest.—These modifications consist, my daughter, in the suppression, or at least in the neglect of, all the lower laws, in order to give greater predominance to the higher ones. During the objective life, the dominion exercised by the outer world over the world of man is as direct as it is unbroken. But in the subjective life the outward order becomes simply passive. It ceases to have any but the indirect influence attaching to it as the original source of the ideas we wish to cherish. The dead we love are no longer under the dominion of the rigorous laws of the material world, nor even under the general laws of life. On the contrary, the laws peculiar to man's existence, particularly to his moral existence, though not excluding his social, govern, with a firmer government than during life, the existence which the dead retain in our brain. This existence is by its very nature merely an intellectual and affective existence. It is essentially ideal; and the ideas it raises bring back the feelings with which the being we have lost inspired us, and the thoughts to which he gave rise. Our subjective worship aims, then, at nothing more than a species of internal evolution, the gradual result of our exercise of the brain according to the appropriate

laws. The image we form always remains less clear and less lively than the object it is to represent, in obedience to the fundamental law of our intellect. But since the contrary is often the case in diseases of the brain, a successful cultivation of ourselves may bring us, in our normal state, nearer to the necessary limit, far nearer than could possibly be believed hitherto, whilst this beautiful domain remained vague and dark.

With a view to getting a more exact conception of this general subordination, observe that the subjective evocation of the loved object should always be connected with our last objective impressions of him. This is most evident as to age, for death prevents any increase of that. If, then, we lose our friends prematurely, the effect is to invest them with eternal youth. This law, binding on the original adorer, must of necessity be obeyed by his most distant adherents. No one will ever be able to represent to himself Beatrice, the gentle patroness of Dante, otherwise than as Dante did, as twenty-five years old. We may think of her as younger, we cannot imagine her older.

The objective and the subjective life, then, differ fundamentally in this:—The first is under the direct control of physical laws; the second under that of moral laws. The laws of the intellect are equally applicable to both. This distinction loses something of its marked character, when we see that, in both cases, the more general order always comes before the more special. For so the difference is

limited simply to the mode in which we estimate generality; we estimate it first in reference to phenomena, in the second case in reference to our conceptions. This remark will be explained when we come to the doctrine.

Be this as it may, the necessary preponderance of moral laws, in the case of the subjective life, is in perfect conformity with our nature. So much so, that not only was it involuntarily respected, but it was known and appreciated, at the earliest stage of man's intellectual growth. You know that, as a fact, the great moral laws had been stated, though empirically, in their leading features at least, long previous to any real recognition of the lowest physical laws. At a time when poets, in their fictions, set aside without scruple the general conditions of the order of the outer world, and even those of life, they observed with admirable exactness the leading ideas of social, and still more moral order. Men found no difficulty in admitting the existence of invulnerable heroes and of gods who took any shape at pleasure. But the instinct of the great mass, as well as the genius of the poet, would at once have rejected any moral incoherence—if, for example, a writer had ventured on attributing to a miser or a coward liberality or courage.

The Woman.—By the light of your explanations I see, my father, that, in our subjective worship, we may neglect physical laws, whilst we cling more closely to moral laws; for it is on the real knowledge of these last that the new order of institu-

tions must depend for its advance. The imagination easily frees itself from the most general conditions, even those of space and time, provided that the requirements of moral feeling are always respected. But I should wish to know how we are to use the liberty thus given us to facilitate our attainment of the main end of subjective worship—I mean, our mental evocation, by the agency of the brain, of the objects of our affections.

The Priest.—So stated, my daughter, your question is easily answered. It is a self-evident proposition, that the better to concentrate our strength on this holy object, we must divert none of it on superfluous modifications of the order of life, nor even of the order of matter. Be careful then that no change take place in the outer circumstances. The person you adore should in this respect be as he was in life. Use them even to reanimate more effectually his image. You will find, on this point, in my *System of Positive Politics*, an important observation :—"Our recollection of our friends becomes at once clearer and more lasting, if we fix with precision the material environment, before we place in it the living image." I would even advise you, as a general rule, to break up this arrangement of the outward circumstance into its three essential parts, always proceeding from without inwards, according to the principle of our hierarchy. This rule of worship is obeyed, by first getting a precise idea of the place, next of the seat or the attitude, and lastly of the dress, appropriate to

each particular case. Our heart may feel impatient at the delay thus caused; but we soon come to feel its efficacy when we see the loved image gradually acquire by these means a vividness and a clearness which at first seemed impossible.

These operations are essentially within the province of esthetics. They become easier to understand if we place them by the side of the operations of science, as we may do by virtue of the necessary identity of the chief laws of both. In strict truth, science, when it points out beforehand a future often distant, ventures on a still bolder effort than art does, when it would call up some cherished memory. Our brilliant success in the former case, though there the intellect derives much less aid from the heart, authorizes us to hope for more satisfactory results in the other, where alone we have the certainty of arriving at some solution or other. This certainty rests, to say the truth, entirely on the knowledge of the laws of the brain, of which our conceptions are still very confused. Our astronomical previsions, on the other hand, depend more than anything on the simplest and best known of external laws. But whilst this distinction is adequate to explain the inequality of our success in the two cases, it shows us that such inequality is simply provisional.

When the higher laws shall be sufficiently known, the Positive priesthood will draw from them results more precious, and susceptible of greater regularity, than those of astronomy, even when most successful. For astronomy becomes uncertain in its previsions,

and even fails altogether, as soon as the questions become very complicated. This is generally the case with comets. We need not justly incur any charge of chimerical presumption when we say that the providence of man can, and ought to, secure more complete regularity in the order which is most amenable to its action, than can prevail, as regards the majority of events, in the order which obeys simply a blind fatality. The greater complication of the phenomena will ultimately be overcome, in these high cases, by the powerful sagacity of man, the modifying agent. All that we need is a sufficient knowledge of the order of man's world.

The Woman.—I feel, my father, that to subordinate the subjective to the objective, is at once the constant obligation and the most important resource of Positive worship. You have made me quite understand that, far from wishing to withdraw ourselves from this necessary yoke, we ought freely to accept it, even when we might neglect it. For such a complete submission makes our subjective life much easier, at the same time that it economizes all our most valuable strength. But here I stop. I do not see, from this point onwards, in what properly consists our action in this internal existence; and yet this existence ought, it seems to me, in its own way to be less passive even than our external one.

The Priest.—Our action consists, my daughter, in idealizing. This is almost always to be done by

subtraction, rarely by addition, even when, in adding, we observe all proper precautions. The ideal must be an amelioration of the real, or it is inadequate for its moral purpose. This amelioration is, for the ideal, the true normal compensation of its inferiority to the actual in clearness and liveliness. But the ideal must be subordinate to the real, otherwise the representation would be untrue, and the worship would become mystical. A too servile adherence to reality, again, would leave it empirical. Our rule avoids equally these two contrary deviations. We find a natural indication of its soundness in our tendency to forget the defects of the dead, whilst we only recall their good qualities.

From this point of view, I would have you see in the rule nothing more than a particular deduction from the dogmatic conception of Humanity. Our Divinity only incorporates into herself the dead who are really meritorious. But in doing so, she puts away from each the imperfections which in all cases dimmed their objective life. Dante had, in his own manner, an anticipation of this law when he formed that beautiful fiction, which makes the preparation for blessedness consist in drinking first of the river of oblivion, then of Eunoe, which calls up only the memory of good. In ameliorating, then, those whom you choose as representatives of Humanity, add but very secondary improvements, not such as impair the real impression even of their outward form, much less that of their moral character. But give free scope, always of course with

prudence, to your natural disposition to clear them of their different faults.

The Woman.—In the true theory then, my father, of the subjective life, our worship ultimately leaves the order of the outer world such as it actually is, with the view of concentrating with greater effect on man's world our chief efforts for improvement. The noble existence which thus perpetuates us in others is the worthy continuation of the one by which we deserved immortality; the moral progress of the individual and the race is ever the most important destination of both lives. The dead with us are set free from all necessity to obey the laws of matter or the laws of life. We remember that they were once subject to them, but we do so only that we may be better able to recall them such as we knew them. But they do not cease to love, and even to think, in us and by us. The sweet exchange of feelings and ideas that passed between us and them, during their objective life, becomes closer and more continuous when they are set free from their bodily existence. And yet although, under these conditions, their life is deeply mixed up with our own, they preserve unimpaired their originality—their own distinct moral and mental character, supposing that they ever had a really distinct character. We may even say that their more prominent characteristics become more marked, in proportion as this close intercourse becomes more free.

This Positive conception of the future life is cer-

tainly nobler than that of any theological school, at the same time that it alone is true. When I was a Catholic, in the period of my most fervent belief, I could not help being deeply shocked on studying the childish conception of blessedness which we find in a father of such high moral and intellectual eminence as St. Augustin. I was almost angry when I found him hoping some day to be free from the laws of weight, and even from the need of taking food. By a gross contradiction, he kept the power of eating what he liked, without any fear, it would seem, of becoming inordinately fat. The contrast is well adapted to make us feel how greatly Positivism improves immortality, at the same time that it places it on a firmer footing, when it changes it from objective to subjective. Still, clear as the superiority is, I cannot but regret, in the old worship, its great institution—prayer. Prayer does not seem to me to be compatible with the new faith.

The Priest.—Were there really such an omission, my daughter, it would be extremely serious; for the regular practice of prayer, private or public, is the capital condition of any worship whatever. Far from failing to fulfil this condition, Positivism satisfies it better than Catholicism; for it purifies the institution of prayer, at the same time that it developes it. Your mistake on this point is the result of the low notion generally formed of prayer. We make it consist in asking for something—too often in asking for the supply of our bodily wants,

in accordance with the profoundly egoistic character of every form of theological worship. For us, on the contrary, prayer is the ideal of life; for to pray is at one and the same time to love, to think, and even to act, since expression is always, in the true sense of the word, an action. Never can the three aspects of human life be united with so intimate an union as in our admirable effusions of gratitude and love towards our great Divinity, or her worthy representatives and organs. No interested motive is any longer allowed to stain the purity of our prayers.

Still, as the practice of daily prayer greatly improves the heart, and even the intellect, we are warranted in keeping in sight this valuable result. Nor need we fear that the intrusion in this degree of our personality will ever degrade us. The Positivist prays in order to give expression to his best affections. This is his main object. He may also ask, but he asks only for a noble progress, which he ensures almost by the very asking. The fervent wish to become more tender, more reverential, more courageous even, is itself in some degree a realization of the desired improvement. At least it contains the first step to any improvement—the sincere confession of our actual imperfection. This holy influence of prayer may extend to the intellect, were it only by urging us to new efforts to improve our thought. On the contrary, to ask for an increase of riches or power would, in our worship, be as absurd as it is ignoble. We do not envy the

believers in theology the unlimited command over the external world which they hope to obtain by prayer. All our subjective efforts are limited to perfect, as far as is possible, the world of man, which is nobler and also more susceptible of modification. In a word, Positivist prayer takes complete possession of the highest domain of all, that once set apart for supernatural grace. The Positive idea of sanctification systematizes moral progress. Previously such progress had been looked on as rejecting any idea of law, although its pre-eminence was quite acknowledged.

The Woman.—I accept your explanation as decisive; and I now beg you, my father, to point out to me the general course to be adopted in regard to Positivist prayer.

The Priest.—For that purpose you must divide it, my daughter, into two separate and successive parts —the one passive, the other active. They concern respectively the past and the future, with the present for connecting link. Our worship must always be the expression of love, springing from and developing gratitude to the past, a gratitude ever on the increase. All prayer, then, private or public, ought to begin by commemoration as a preparation for effusion, this last occupying half the time the former occupies. When a happy combination of signs and ideas has sufficiently rekindled the warmth of our feelings towards the object of our adoration, we then pour them forth with real fervour. Such fervour has a tendency still further to

strengthen the feelings, and so to make us more ready for the evocation with which we conclude.

The Woman.—Satisfied with these hints, I would ask you, my father, to complete your general view of our worship, by directly explaining to me, in its more important features, its influence on our improvement. I feel that I understand it thoroughly; yet I could not define it so as to state it to others in a shape to secure a fair judgment. This is why I ask you, on this point, for a systematic explanation, as a guide for me—first, in my own practice; next, in my efforts to convert others.

The Priest.—Our worship improves the heart and the intellect simultaneously; yet it is important, my daughter, to separate in our view its reaction on our moral state, and its influence on our intellect.

Its result, in the first case, is an immediate consequence of the first law of animal life; for worship is always a real *exercise*, and more truly so than anything else. This is pointed out by ordinary language, here, as elsewhere, the faithful picture of human existence. Above all does such a view of it admit of no dispute when prayer is complete—that is to say, when it is oral as well as mental. We actually bring into play in expression, whether by sounds, or by gestures, or attitudes, the same muscles that we do in action. So every expression of right feelings has a tendency to strengthen them and develope them, in the same way as the acts to which they lead would do, if we performed them.

I am bound, however, on this point, to guard against a dangerous exaggeration, and I do so by urging you never to confuse these two great moral influences—the influence of our expressions, and the influence of our actions. It is true that the laws which govern them both are essentially similar; but in no case can they, therefore, be looked on as of equal value. It is the result of universal experience, fully confirmed by our cerebral theory, that action will always have more effect than prayer, not merely on the external result, but also on the amelioration of our nature. Still, second to the practice of good actions, nothing is better adapted to strengthen and develope our best sentiments than their due expression, supposing it become as habitual as it ought to be. Now, this general means of amelioration is ordinarily more within our reach than action; for acting often requires materials or circumstances beyond our reach, so as at times to confine us to the mere barren wish. By virtue of their being thus accessible, the practices of our worship come to be, for our moral progress, a valuable supplement to our active life; and there is no difficulty in reconciling the two, such is the perfect homogeneity of Positive religion.

The Woman.—I now understand the moral influence of our worship. I need, my father, more full explanations as to its influence on our intellect. I am by no means so clear as to this.

The Priest.—You must keep distinct, my daughter, its two main cases—the one, in which its efficiency

is limited to the sphere of art; the other, in which it passes into that of science.

From the first point of view, the power of Positive worship on the mind is direct and striking—first, as regards the most general art; next, as it regards the two special arts, those of sound or form. Poetry is the soul of our worship, as science is of the doctrine, and industry of the *régime*. Every prayer, private as well as public, becomes in Positivism a real work of art, inasmuch as it is the expression of our best feelings. In prayer, nothing can free us from the obligation of constantly forming our prayers ourselves; so that every Positivist must be, in some respects, as it were, a poet—at least, for his own private worship. We must use fixed forms of prayer, in order to secure more regularity; but these forms must originally, in all cases, be drawn up by him who uses them, or he will find that they have no great efficiency. However, though the form remains the same, the prayer admits of some degree of variety, as it is the artificial signs only that are fixed. Their uniformity only brings into a stronger light the spontaneous variations of natural language. Such language, whether musical or mimic, is always more esthetical than the other.

This poetical faculty of originating our prayers will be largely developed when the regeneration of education shall have sufficiently trained all Positivists in the views it requires, and even in such compositions. This I will point out to you in the Third Part of this Catechism. When we have

reached that point, the general art will always derive suitable assistance from the special arts. All will then be familiar with singing, which is essentially the basis of music. All will be familiar also with drawing, the general source of the three arts of form—painting, sculpture, and architecture. Lastly, when we draw out our form of worship, we may generally introduce special ornaments, chosen with judgment from the accumulated stores of human art, the esthetic treasures of Humanity. Additions of this kind seem, at first sight, limited to public worship; but private worship is equally open to them, and equally benefited by them, provided it borrows with discretion and moderation. All true poets have, at all times, given expression to the leading feelings of our nature. As that nature remains the same, their productions are always in sufficient consonance with our own emotions. When the agreement, without being entirely complete, is nearly so, we may borrow from the poets, and find in what we borrow more than the merely intellectual merit of a more perfect expression—we find, what is far more, the moral charm of a personal sympathy. The older the source from which we borrow our ornaments, the more suitable they are; for they lend a sanction to our affections, seen thus to be in spontaneous harmony, not merely with those of the great poet, but also with those of all the generations which, in succession, that poet has aided in the expression of their feelings. To secure, however, the full efficiency of this valuable aid, it must

never assume any other than a secondary place. It must remain an addition, though the degree in which it may be admitted must vary as the cases vary, as I will shortly point out to you.

The Woman.—Before you explain to me the influence of the Positive worship on our intellect, would you, my father, clear up a serious difficulty, naturally arising from the preceding exposition. Worship and poetry seem, in our religion, to melt so entirely one into the other, that the simultaneous growth of the two would appear to require a priestly class quite distinct from that which is to develope and teach the doctrine. I feel that this separation would have a very dangerous tendency. The rivalry of the two bodies would be very difficult to deal with. They would compete for the ultimate direction of the *régime*, and their claim would be equal. So serious does such a conflict seem, that you cannot avoid meeting the difficulty. If you did, you would compromise the very organization of our priesthood; for a divided priesthood would be incapable of presiding over private life, and still more over public life. But then, again, I do not see how we can completely avoid it, as the cultivation of the poetical faculty and the training of the philosophical seem to require a treatment wholly different.

The Priest.—Your error, my daughter, is one which it is important to correct. One of the leading features of our modern anarchy is the general tendency to a dispersive, special action. It is a lamentable waste of strength. Such special action

is as absurd as it is immoral. In the normal state, it is only in the sphere of practice that you have special results. There it is necessary, as no one can do everything. But as each one must embrace the whole range of conception, the cultivation of the intellect must, on the contrary, always remain indivisible. In the sphere of theory there must be no specialty. If there is, we have in such division the first sign of anarchy. So thought the ancients under the theocratic *régime*, the only instance, as yet, of a complete organization. The separation of the poet from the priest was the sign of the decay of theocracy.

Though the genius for philosophy and the genius for poetry cannot ever, at one and the same time, find a high destination, intellectually they are identical in nature. Aristotle might have been a great poet, Dante an eminent philosopher, had the time in which they lived been such as to call for less scientific power in the one, or less esthetic power in the other. All these scholastic distinctions were invented and maintained by pedants, who, themselves entirely destitute of genius, could not even appreciate it in others. Whatever the career it chooses, mental superiority is always the same in kind. The choice of each is fixed for him by his position, especially his position in time; for the race always exerts a commanding influence over the individual.

The only real difference that exists in this respect is this, that the services of philosophy are naturally uninterrupted, whereas the services rendered

by poets are necessarily intermittent. None but great poets are of use, even for the intellect, but still more from the moral point of view. All other poets do much more harm than good; whereas quite second-rate philosophers can be made of real use, supposing them to have honesty, good sense and courage. Art is meant to develope in us the feeling of perfection; so it cannot tolerate mediocrity. True taste implies lively distaste. From Homer to Walter Scott, we have, in the Western world, only thirteen poets really great, two in ancient times, eleven in modern. In this number I include three prose writers. Of all the rest there are not more than seven you could name as fit for daily reading. The others will, without doubt, be completely thrown aside, as being equally hurtful to the intellect and the heart, when the regeneration of education shall have allowed us to extract whatever useful materials they contain, especially for the purposes of history. Sociocracy, less even than theocracy, requires a fixed class exclusively devoted to the cultivation of poetry. The priests, whose habitual character is the philosophical, will become, for the time, poets, when our Divinity shall stand in need of fresh effusions for general use, sufficient for the wants of several ages, both in public and private worship. Compositions of secondary importance, which naturally are more frequent, will be generally left to the spontaneous impulses of women or proletaries. As for the two special arts, the long apprenticeship they require, particularly the art of form, will com-

pel us to devote to them some select masters. The choice will not be difficult, for the directing priesthood will have ample opportunities in the natural course of Positive education. These masters will become actual members of the priesthood, or will merely receive pay from it, according as, by their nature, they are more or less synthetical.

The Woman.—After these remarks, you may pass at once, my father, to your last general explanation of the efficiency of the worship. Its adaptation to esthetic purposes seems to me evident; but I do not see in what lies its influence on the intellect.

The Priest.—In this, my daughter, that it developes more fully, in all its parts, the universal logic. This logic always rests on a combination of signs, images, and feeling, as assisting the mind in its working. The logic of feeling acts more directly and energetically than any other, but its method is deficient in precision and pliancy. Artificial signs are very accommodating, and can be increased at need. By these two properties they make up for their inferiority in logical power, the result of the weakness and indirectness of their connexion with our thoughts. The aggregate of intellectual aids which the two form must receive its complement from images. These alone can form it into a whole. They do so by their nature as an intermedium. Now it is especially in reference to this normal bond of true logic that the worship is efficacious, though it also developes its two other constituents. In this respect, the child who prays rightly is exercising

more healthily his meditative organs than the haughty algebrist who, from a deficiency of tenderness and imagination, is really only cultivating the organ of language by the aid of a particular jargon, which, rightly used, is of very limited application.

You may get a clear glimpse by this of the most important intellectual result of Positive worship. It is thus seen to touch only the method properly so called; to have very little to do with the doctrine. We except, of course, the moral, nay, even the intellectual notions, naturally arising from our religious practices. But the method will always have more value than the doctrine, as feelings have more value than acts, morals than politics. The scientific labours hitherto accumulated have, to speak generally, for the most part, merely a logical value. What they teach is often useless, at times even worse than useless. This provisional contrast between the method and doctrine will necessarily not be so strong when our encyclopedic discipline shall have delivered us from all the rubbish of the schools. Yet the true logic will always stand higher than science properly so called. This will be most true, of course, for the great mass, but in a degree also for the priesthood.

The Woman.—All that remains, my father, is to ask you what is the special object of the two other conversations you promised me on the Positive worship. However much I may feel that we have not thoroughly explored its fair domain, I do not see to what point we are now to direct our efforts.

The Priest.—You will see this, my daughter, if

you consider that our worship must be, if it is to succeed at all, first private, then public. These two will be respectively treated in the two following conversations. But first, you must attend to a general point—you must bring your judgment to bear directly on the important subordination of the public worship to the private. For on this subordination really depends, after all, the chief efficacy of Positive religion.

The better to understand it, look on these two branches of worship as addressed respectively, the private to Woman, the public to Humanity. You will then feel that our Divinity can be sincerely honoured by those only who have prepared themselves for her august worship by the practice of private prayer. That prayer consists in a noble homage daily paid to her best organs. These organs are for the most part subjective, but not to the exclusion of the objective. In a word, the true Church has for its original basis the simple Family. This is even more true in reference to the moral than to the purely social order. The heart can as little avoid this first step, the Family—it can as little avoid looking to it afterwards as an habitual stimulus—as the intellect can disdain the lower steps in the encyclopedic scale, in order to rise at once to the highest. For these highest constantly enforce on it the necessity of renewing its strength by recurring to the original source.

It is the constant practice of private worship that, more than anything else, will ultimately distinguish true Positivists from the false brethren

with whom we shall be burdened as soon as the true religion shall gain ascendancy. Without this mark, hypocrisy would be easy, and the hypocrite would usurp the consideration due only to the sincere worshippers of Humanity. Between Humanity and the Family we must also develope the normal intermediate step. We find this in the natural feelings, at the present day vague and weak, which bind us specially to our country properly so called. These intermediate affections require, for their right cultivation, an association of a limited size. This requirement will be the best ground on which to rest the reduction of the large kingdoms of the present day to simple cities with their due adjuncts —a process I shall explain later.

CONVERSATION IV.

PRIVATE WORSHIP.

The Woman.—It seems to me, my father, that private worship must fall into two parts, as private life does, and those parts quite distinct—the one personal, the other domestic. To keep them separate seems necessary for our explanation.

The Priest.—Your division is the natural one. I was bound not to mix it up with my main division of the worship; but it gives us, my daughter, the plan of our present conversation. In it we shall deal with two great institutions of sociolatry. The one relates to the true guardian angels, the other to the nine social sacraments. They will constitute

the respective characteristics, first of our personal, next of our domestic worship. The reasons for making the latter subordinate to the former are, though in a less degree, essentially similar to those which represent the whole of private worship as the only solid basis of public. More our own than any other, our personal worship alone can develope in us the habits which can test our adoration whether it be sincere or not. Without these habits, our domestic ceremonies, and still more our public solemnities, could have no moral efficacy. Thus sociolatry forms for each one a natural progressive series. Individual prayers are the right preparation for the celebration of our social rites, by the regular intermedium of the consecrations that concern us as members of a Family.

The Woman.—Since our personal worship is thus made the primary basis of all our religious practices, I beg you, my father, to explain to me directly its real nature.

The Priest.—It consists, my daughter, in the daily adoration of the best types which we can find to personify Humanity, taking into account the whole of our private relations.

The existence of the Supreme Being is founded entirely on love, for love alone unites in a voluntary union its separable elements. Consequently the affective sex is naturally the most perfect representative of Humanity, and at the same time her principal minister. Never will art be able worthily to embody Humanity except in the form of Woman.

But the moral providence of our Divinity is not exercised solely by the action of your sex collectively upon mine. This its fundamental office is a consequent of the personal influence that every true woman constantly exerts in the bosom of her own family. The domestic sanctuary is the continual source of the holy impulse which can alone preserve us from the moral corruption to which we are exposed in active or speculative life. The collective action of woman upon man must have its root in private life, or it will be found to have no permanent effect. It is within the family also that we gain the means of rightly appreciating the affective sex; for no one can know more of that sex than what he gains from the types of it with which he is brought into daily contact.

You see then how, in the normal state, each man finds in his family circle real *guardian angels*, at once the ministers and representatives of Humanity. The secret adoration of them strengthens and developes their continuous influence. It thus tends directly to make us better and happier, by ensuring the gradual predominance of altruism over egoism; by affording free scope to the former, by controlling the latter. Our just gratitude for benefits already received, thus becomes the natural source of fresh progress. The happy ambiguity of the French word, *patron*, marks sufficiently this twofold efficacity of our personal worship. For in it each angel must be equally invoked as a protector and as a model.

The Woman.—This first general view leaves me, my father, quite undecided as to what the personal type is to be. It would seem that we might, with equal reason, choose any one of the leading relations of domestic life.

The Priest.—We must really, my daughter, duly combine three of them, if we wish the worship of angels to have its full effect. We find in the theory of Positivism an indication of the necessity of this plurality. For we there find that the sympathetic instincts are three in number, and each of the three finds a special female influence to correspond with it. The mother, the wife, the daughter, must in our worship, as in the existence of which that worship is the ideal expression, develope in us, respectively—the mother, veneration; the wife, attachment; the daughter, kindness. As for the sister, the influence she exercises has hardly a very distinct character, and she may, in succession, be connected with each of the three essential types. The three together represent to us the three natural modes of human continuity—the past, the present, the future—as also the three degrees of solidarity which bind us to our superiors, our equals, and our inferiors. But the spontaneous harmony of the three can only be fully maintained by observing their natural subordination. So the maternal angel must habitually take the first place, yet so that her gentle presidency never impair the force of the other two.

This personal worship, as a general rule, has for its

object to guide the maturity of each worshipper. At that time one of the three feminine types has most frequently become subjective, whilst another remains objective. The two influences, subjective and objective, are normally mixed, and our homage is more efficacious for the mixture; for it secures a better combination of strength and clearness of imagery with consistency and purity of feeling.

The Woman.—Your explanation seems to me very satisfactory, yet I feel, my father, that it leaves a great want as to my own sex. Our moral wants appear neglected. True, tenderness is our special distinction; yet we can hardly therefore be above the need of some such habitual cultivation of tenderness as the institution of guardian angels implies.

The Priest.—You have, my daughter, an easy solution of your difficulty in the plurality of our angelic types. This is the proper way of meeting it, otherwise it would be impossible to overcome it. In fact, the principal angel alone must be common to both sexes. Each sex must borrow from the other the two angels that complete the institution. For the mother has, for both sexes equally, a preponderance, not merely as the main source even of our physical existence, but still more as normally presiding over the whole of our education. The mother, then, is the object of adoration to both sexes. To her your sex must add the worship of the husband and the son, on the same grounds as I have assigned above for the man's worship of the wife and daughter. We need not go further; the

difference is enough to meet the wants of both sexes. They require a patronage, in the case of woman specially adapted to develope energy; in the case of man, tenderness.

The Woman.—I feel already the strong attraction of this great institution. But I find still in it, my father, two general imperfections. First, why does not it use all our private relations? next, is there sufficient allowance made for the too frequent inadequacy of the types in actual life?

The Priest.—These two difficulties disappear, my daughter, if you take into account the several subordinate types which have a natural connexion with each of our chief types, from their exciting similar feelings and standing in a similar relation to us. Around the mother we group naturally, first the father, and sometimes the sister, then the master and protector, over and above any similar relations which may be largely increased in number both within the family and without. Extend the same method to the other two types, and we form a series of objects of adoration, becoming constantly less personal and more general. The result is, a gradual transition, so gradual as to be almost insensible, from private to public worship. This, the normal development, enables us also to supply, as far as possible, any exceptional deficiencies, by substituting, in case of need, in the room of one of the primary types its most prominent subordinate. So we are enabled, subjectively, to re-create the family when it is formed of bad elements.

The Woman.—These remarks complete the subject. It remains for me, my father, to ask you for some more precise explanations as to the general system of prayers adapted to this fundamental worship.

The Priest.—It requires, my daughter, three daily prayers—on getting up, before going to sleep, and in the midst of our daily occupations whatever they be. The first prayer must be longer and more efficacious than the other two. Each man should begin his day by a due invocation of his angels. This alone can dispose us to the right use habitually of all our powers. In the last prayer, we express the gratitude we owe to them for their protection during the day, and we hope thus to secure its continuance during our sleep. The mid-day prayer must, for a time, disengage us from the various impulses of thought and action, and must carry into both that influence of affection from which they have a tendency to alienate us.

The object of these prayers of itself points out their respective times and mode of performance. The first precedes the work of the day; it takes place at the domestic altar, arranged so as to revive our best memories, and the attitude is kneeling, the proper attitude of veneration. The last prayer will be said when in bed, and ought, as far as possible, to continue till we fall asleep, in order the better to ensure a calm brain, at the time when we are least protected from evil tendencies. The period for our mid-day prayer cannot be so accurately stated. It must vary with individual convenience. It is, how-

ever, important that each one should, in his own way, fix it strictly. If he does so, he will find it easier to ensure the frame of mind it requires.

The respective length of our three daily prayers is also pointed out by their peculiar object. The morning prayer should be, in general, twice as long as the evening. That at mid-day should be half as long. When our personal worship is completely organized, the chief prayer naturally occupies the first hour of each day. This length is required, because we divide its opening part into two, each as long as the conclusion. We begin with the proper commemoration of the day; then comes that which is appointed for the week. The result is, that we usually divide the morning prayer into three parts of equal length, and in the three we give precedence respectively, first to images, then to signs, and last to feelings. The two other prayers do not admit of the same proportion between commemoration and effusion. In the morning, effusion in all lasts only half as long as commemoration. You invert this proportion in the evening, and you equalize the two at mid-day. You will find no difficulty in these minor differences. But I would call your attention to the fact that the total length of our daily worship only reaches two hours, even in the case of those who find it useful during the night to repeat the prayer appropriate for mid-day.

Every Positivist then will devote to his daily personal improvement less time than is now ab-

sorbed by reading books of no value, or by useless or even pernicious amusements. In prayer alone can any decided progress of our subjective life take place, for in prayer we identify ourselves more and more with the Being we adore. The image of that Being is gradually purified and becomes more clear and vivid as we enter on each new year of our worship. By these private practices we prepare ourselves to feel aright the awakening of our sympathies due to the publicity of our other sacred rites. The moral qualities formed by such habits will, I hope, when combined, enable the rules of sociolatry to overcome, in the best of both sexes, the present coarseness of manners. Men of ordinary and uncultivated mind still regard as lost, whatever time is not occupied by work in the common sense. Where there is cultivation, there we find a recognition of the inherent value of pure intellectual exertion. But since the close of the Middle Ages, there has been a general forgetfulness of the direct higher value of moral cultivation properly so called. We should be half inclined to blush were we to devote to this moral cultivation as much time as the great Alfred allotted it daily, without in any way impairing his admirable activity.

To complete this special theory of our daily prayers, I must point out to you that the ornaments we borrow for it from the esthetic treasures of Humanity, must always be kept subordinate. Nor are they equally divided between the three prayers. By their nature, they are more adapted

to aid our effusions than our commemoration. As such, the aid they give us is more available in the evening than in the morning. But the special purpose of them is, to free us from the necessity of making our mid-day prayer ourselves. We often find this difficult to do; and in this case the effusion with which we end may consist almost entirely in a judicious choice of passages from the poets. When singing and drawing shall have become as familiar as speaking and writing, by the aid of this help from without we shall be more able to meet our internal wants at times when, as is too frequently the case, our best emotions are languid.

The Woman.—Now that I understand our personal worship, I am endeavouring, my father, to anticipate your exposition by forming a conception of the domestic worship properly so called. But I cannot of myself, as yet, get a satisfactory idea of it. I quite see that the domestic, as well as the personal worship, can institute a constant adoration of the types common to the whole family. It can also in this, the elementary society, avail itself of the collective invocations which in public worship are addressed directly to Humanity. These two kinds of religious practices, under the natural priesthood of the head of the family, are susceptible, no doubt, of a high moral influence. Still, something is wanting to stamp on our domestic worship a character quite its own, so as to keep it distinct from the two which it is to connect.

The Priest.—We meet this, my daughter, by the institution of the social sacraments. They distinguish the domestic worship from the two others. They also form a natural transition. In these sacraments we consecrate each of the successive periods of our private life by connecting it with public life. Hence our nine social sacraments—*Presentation, initiation, admission, destination, marriage, maturity, retirement, transformation,* and lastly *incorporation.* They succeed one another in an unbroken series, and form so many preparations by which, during the whole of his objective life, the worthy servant of Humanity proceeds, in a gradual course, to the subjective eternity which is ultimately to constitute him in the strictest sense an organ of the Divinity we worship.

The Woman.—Within the normal limits of this Catechism you cannot, my father, give me a really complete explanation of all our sacraments. Still I hope you will be able to give me some idea of each.

The Priest.—In its first sacrament, my daughter, our religion, the final one, gives a systematic consecration to every birth. To this all previous religions had been instinctively led. The mother and the father of the new scion of Humanity come to present it to the priesthood. The priesthood receives from them a solemn engagement to fit the child for the service of Humanity. This natural guarantee is made more complete by two additional institutions, the germ of which Positivism thinks

it an honour to borrow from Catholicism. It developes that germ under the impulse of its social principles. An artificial couple, chosen by the parents, with the approbation of the priesthood, ensures the new servant of the Supreme Being a fresh protection. That protection is mainly spiritual, but at need becomes temporal, and all the special witnesses concur in it. He also receives from his two families two particular patrons, one chosen from among the theoretical, the other from the practical, servants of Humanity. The names he derives from these two he must complete by a third; for at the time of his emancipation he must give himself a third name, selected, as the other two, from among the consecrated representatives of Humanity.

In the ancient civilization, this first sacrament was often refused, especially to those who were thought incapable of the destructive activity which was then in especial request. But as the constitution of modern society more and more finds a use for natures of every order, the presentation will be almost invariably accepted by the priesthood, allowing for certain cases which are too entirely exceptions to need prevision.

The second sacrament bears the name of *Initiation*, as marking the first entrance into public life, when the child passes, at the age of fourteen, from its unsystematic training under the eye of its mother, to the systematic education given by the priesthood. Till that period, the advice of the priest is given solely to

the parents, whether natural or artificial, to remind them of their essential duties during the first period of childhood. But now, the boy receives himself the advice from the priest, and no longer through his parents. The aim of that advice is especially, to strengthen his heart against the injurious influences which too often accompany the intellectual training which he is now to undergo. This second sacrament may be put off, and sometimes refused, though very seldom, if the home education has been very unsuccessful.

Seven years later, the young disciple who has been first presented, then initiated, receives, as the consequence of his whole preparation, the sacrament of admission. By it he is authorized freely to serve Humanity, whereas hitherto he received everything from Humanity and gave nothing in return. In civil legislation we find a constant recognition of the fact that it is necessary to put off, and even to refuse, this emancipation, in the case of those whose extremely defective organization, uncorrected by education, condemns them to perpetual infancy. The priesthood, as more qualified to form an accurate judgment, will not shrink from having recourse to measures of equal severity. But the direct consequences of their severity must never extend beyond the spiritual domain.

By this third sacrament, the child becomes a servant of Humanity. It does not, however, yet mark out his special career. This will often be different from that which it was supposed to be

whilst his practical apprenticeship, and the education of his intellect, were proceeding together. He alone is the proper judge on this point; and he must judge on trial of himself for a sufficient length of time. Hence a fourth social sacrament. At the age of twenty-eight, allowing for a delay—a delay which may be either at his own request or enjoined—the sacrament of *destination* sanctions his choice of a career. The old worship offered us the rudiment, as it were, of this institution, confined to the case of the highest functions, in the ordination of priests and the coronation of kings. But Positive religion must always consider every useful profession a fit subject for social institution, with no distinction of public and private. The humblest servants of Humanity will come to receive in her temples, from the hands of her priests, this solemn consecration of their entering on any co-operative function whatsoever. This is the only sacrament that admits of being really repeated, though such repetition must be an exception.

The Woman.—I understand, my father, this series of consecrations prior to marriage, itself to be followed by our four other sacraments. As for marriage, the most important of them all, and which alone gives completeness to the whole series of man's preparation, I already know the main points of the Positivist doctrine. Above all, I sympathize most deeply with the great institution of eternal widowhood, long looked for by the hearts of all true women. I recognise its importance for

the family, and even for the city. But I see besides this, that under no other condition can we sufficiently develope our subjective life; under no other condition can our minds rise to the familiar representation of Humanity, by means of an adequate personification. All these precious notions had I made almost my own before I became your catechumen. I know also that you will return to this subject from another point of view, when explaining the *régime*. We may then enter on the last series of our consecrations.

The Priest.—First however, my daughter, we must settle what is the normal age for receiving the chief social sacrament. As marriage is to follow, and not precede, the choice of profession, men can only be admitted to it so far as it is a religious ordinance when they have accomplished their twenty-eighth year. The priesthood will even advise the Government to give the head of the family a legal veto up to the age of thirty, in order the better to guard against any precipitation in the case of the most important of all our private actions. In the case of women, the sacrament of destination necessarily coincides with that of admission; for their vocation is always known and happily is uniform. They are therefore ready for marriage at the age of twenty-one, the age best fitted to secure the harmony of the marriage union. These are the lower limits of age, and must not be lowered for either sex, save on very exceptional grounds, which the priesthood must thoroughly

weigh, and take the moral responsibility of sanctioning. But in general, the higher limits should not be fixed, though women should almost always marry before twenty-eight, men before thirty-five. This is the rule for married life under its best form.

The Woman.—The first sacrament after marriage seems to me, my father, sufficiently explained by the mere explanation of the term. You had already drawn my attention to the fact, that the full development of the human organism coincides in time with the completion of the man's social preparation, nearly at the age of forty-two. I am now thinking only of your sex, for mine is not concerned with the sacrament of maturity. The social function of women is at once too uniform and too fixed to require either of the two consecrations that precede and follow marriage.

The Priest.—You have succeeded, my daughter, in forming, without any help from me, a right idea of our sixth sacrament. Still you would hardly be able, if you stopped at this point, to appreciate rightly its peculiar importance. During the twenty-one years which elapse between the sixth and the seventh sacrament, the man is going through the second period of his objective life, on which alone depends his subjective immortality. Previously, our life is simply a preparation. Naturally we are liable to mistakes, and those sometimes of a serious character, but never beyond reparation. From this time forwards, on the contrary, the faults we commit we can hardly ever repair, whether in reference to

ourselves or to others. It is important, then, that there should be a solemn ceremony when we impose on the servant of Humanity the responsibility from which he can now no longer shrink. In this ceremony we must never lose sight of his peculiar function, now clearly determined.

The Woman.—The next sacrament, so far as I see, my father, is simply destined to mark the normal termination of that great period of complete and direct action, of which the sixth consecration marked the beginning.

The Priest.—On the contrary, my daughter, the sacrament of retirement is one of the most august and best determined of our sacraments. You will see that this is so, if you consider the last fundamental duty which is then discharged by each true servant of Humanity. It is an institution of Positivism, that every functionary, especially every temporal functionary, names his successor, subject to the sanction of his superior, and allowing for exceptional cases of moral or mental unworthiness, as I shall shortly explain to you. You see at once that there is no other means of adequately securing the continuity of man's work. When at sixty-three, the citizen comes forward, of his own free will, to renounce active life, as his active powers are exhausted, and to have scope for the future for his legitimate influence as an adviser, he then solemnly exercises this last act of high authority, and by so doing publicly places such under the control of the priestly and popular elements of society. Their

influence may lead him to modify his own action therein. The rich also transmit their office in obedience to the same rules; and to make their transmission complete, they hand over at the same time that portion of the capital of the race which forms the stock of the functionary, after he has made provision for his own personal wants.

The Woman.—Now, my father, I see the full social bearing of our seventh sacrament. I looked on it at first as a kind of family festival.

As for the eighth, I am familiar enough with the true religion to understand of myself in what it consists. It is to be the substitute for the horrible ceremony of the Catholic ritual. Catholicism, free from all check on its anti-social character, openly tore the dying person from all his human affections, and made him stand quite alone before the judgment-seat of God. In our *transformation*, the priesthood mingles the regrets of society with the tears of his family, and shows that it has a just appreciation of the life that is ending. It first secures, where possible, compensation for errors committed, and then it generally holds out the hope of subjective incorporation. It must not, however, compromise itself by a premature judgment.

The Priest.—Your appreciation, my daughter, of the last objective sacrament is adequate. I will now explain to you the final consecration.

Seven years after death, when the passions that disturb the judgment are hushed, and yet the best sources of information remain accessible, a solemn

judgment, an idea which, in its germ, sociocracy borrows from theocracy, finally decides the lot of each. If the priesthood pronounces for *incorporation*, it presides over the transfer, with due pomp, of the sanctified remains. They had previously been deposited in the burial-place of the city; they now take their place for ever in the sacred wood that surrounds the temple of Humanity. Every tomb is ornamented with a simple inscription, a bust, or a statue, according to the degree of honour awarded.

As to the exceptional cases of marked unworthiness, the sign of disgrace consists in transporting, in the proper way, the ill-omened burden to the waste place allotted to the reprobate, amongst those who died by the hand of justice, by their own hand, or in duel.

The Woman.—I have a clear idea of the nine social sacraments; but I feel, my father, a regret as regards my sex in general. It does not seem to me that we are sufficiently considered. I make no objection to our exclusion from three of these consecrations. Such exclusion is natural, and rests on grounds which are in the highest degree honourable to women. Their life is quieter, and requires therefore less attention on the part of religion. But I cannot conceive why the subjective paradise should be closed against those whom our religion proclaims most qualified to merit admission. I do not, however, see how women should, as a general rule, have this individual incorporation; for it must, in all cases,

it seems to me, be the result of a public life; whereas public life is wisely forbidden our sex, except in very rare cases.

The Priest.—You will supply, my daughter, this serious defect, when you consider that the incorporation of the man includes all the worthy auxiliaries of every true servant of Humanity, not even excepting the animals who have contributed their aid.

The most important duty of woman is to form and perfect man. It would be, then, as absurd as it would be unjust to honour a good citizen, and neglect to honour the mother, the wife, to whom his success was mainly due. Around, and at times within, each consecrated tomb, the priesthood will be bound to collect, in the name of Humanity, all the individuals who helped its inmate, while alive, to perform the services she rewards. Your sex, by its superior organization, can taste more keenly the pure enjoyment that results from the mere growth and exercise of good feelings; but it should not, therefore, renounce its claim to just praise—much less should it renounce the subjective immortality whose value it so thoroughly appreciates.

The Woman.—This explanation completes your previous ones. It remains for me, my father, to ask you, wherein lies the obligation for each to receive our different sacraments?

The Priest.—They must always, my daughter, be purely optional, so far as any legal obligation is concerned. They bind a man; but they bind him

with a simply moral obligation, the existence of which is proved by our education and sanctioned by opinion.

The better to preserve this their purely spiritual character, on which more than anything else they depend for their efficiency, our sacraments must not be the only ones accessible. Side by side with them there should be parallel institutions, established and maintained by the temporal power, and these last alone can be enforced in every case. The judgment of the temporal power, less discriminating and less strict, will dispense with the religious rites in the case of those who may feel alarm at them, and who yet can render society services which it would be a pity to lose or impair.

For instance, we must not look on civil marriage as an anarchical institution, though it is of revolutionary origin. It is to be regarded as the necessary preliminary for a religious marriage, and it may dispense legally with this latter. The contrary custom was the result of an usurpation on the part of Catholicism, which Positivism will never imitate. Those who shrink from the law of widowhood, essential to the performance of a Positivist marriage, must contract a civil union, to preserve them from vice and secure the legal rights of their children. The same holds good, though in a less degree, for most of our social sacraments, especially for admission and destination. The priesthood ought, in case of need, to urge the Government to institute legal rules with the object of moderating

the just strictness of our religious prescriptions. The observance of our sacraments will never be enforced, nor will it ever have any other reward than that of conscience and opinion.

CONVERSATION V.

PUBLIC WORSHIP.

The Woman.—We are now entering on the direct study of our public worship. I must, at the outset, submit to you, my father, the answer which I have given of myself to criticisms which I have heard directed against the whole of our solemn adorations. Superficial but honest, such critics urge that each Positivist is in fact glorifying himself when he is paying honour to a being which is of necessity composed of its own worshippers. Our private worship is in no way open to this reproach. It can only apply to the direct worship of Humanity, especially where that worship takes the shape of a collective homage. We can meet it by stating the true idea of the Supreme Being. Humanity is, in the main, composed of subjective existences, of the dead, not of the living. They who testify their gratitude to her, are in no way certain, as a general rule, of being finally incorporated into her. All that they have is the hope of this reward. They expect to deserve it by a worthy life, the judgment on which, however, always rests with their successors.

The Priest.—In setting your objectors right, you have kept close, my daughter, to the true spirit of our public worship. In it, the present glorifies the past, in order the better to prepare the future. The present disappears naturally in presence of these two immensities. Far from raising our pride, our solemn prayers have a constant tendency to inspire us with a true humility; for they make us profoundly conscious to what a degree, spite of our best collective efforts, we are incapable of ever paying to Humanity any but the very smallest part of that which she has given us.

The Woman.—Before you explain the general outline of our public worship, would you, my father, give me an idea of the temples in which it is to be performed? As for the ministering priesthood, I am aware that the essential features of its constitution will be clearly pointed out when we come to the *régime.*

The Priest.—We cannot at present, my daughter, form an adequate conception of the temples of Positivism. Architecture is the most technical and the least esthetic of all the fine arts; so that each fresh synthesis finds its architectural expression more difficult than any other. Our religion must be not only thoroughly worked out, but also widely spread, before the public wants can show what shape the edifices required must take. Provisionally, then, we shall have to use the old churches, in proportion as they fall into disuse. This preliminary period ought, in our case, not to be so long as

it was for Catholicism, which for many centuries was confined to buildings of Polytheistic origin.

The only general points that can at present be settled in this respect are, the situation and direction of the building. These are determined by the nature of the Positive worship. Humanity is, in the main, composed of such dead as are worthy of a future life, so that her temples must be in the centre of the tombs of the elect. On the other hand, the chief attribute of Positive religion is its necessary universality. Everywhere, then, in all parts of the earth, the temples of Humanity must turn towards the general metropolis. This, for a long time, as the result of past history, must be Paris. In this manner Positivism turns to account the idea, of which we find the rudiment in the Kebla of Islamism. We institute, as the Mahometans did, a common attitude for all true believers, and so bring into fuller light the touching solidarity of our free worship.

So far only can I go as to our sacred buildings. As for their internal arrangement, all we need at present attend to is the necessity of keeping the chief sanctuary for women duly chosen. So may the Priests of Humanity be always surrounded by those who are her best representatives.

The Woman.—Your last remark leads me, my father, to complete my former question, by asking you what are to be the symbols of our Divinity? As it is within the province of painting and sculpture to give them a definite form, that shape may be

easier to appreciate than the construction of our temples, as the two first arts of form are more rapid in their progress than the third.

The Priest.—The nature of our Supreme Being really leaves, my daughter, no opening even now for hesitation as to the plastic representation of her. In painting or in sculpture, equally, the symbol of our Divinity will always be a woman of the age of thirty, with her son in her arms. The pre-eminence, religiously considered, of the affective sex, ought to be the principal feature in our emblematic representation, whilst the active sex must remain under her holy guardianship. Groups with more figures might render the symbolic representation more complete, but in such groups it would lose too much of its synthetic character to come into daily use.

Of the two modes which are adapted for the expression of this normal symbol, sculpture is suitable for the image fixed in each temple, in the midst of the women chosen as above mentioned, and behind the sacred desk. But painting is preferable for the moveable banners to be carried before us in our solemn processions. On their white side will be the holy image ; on their green, the sacred formula of Positivism. This green side will be turned towards the procession.

The Woman.—As the last of my introductory questions, would you, my father, explain the sign which in ordinary use may represent the characteristic formula of Positivism ?

The Priest.—We get this sign, my daughter, from

our cerebral theory, as I shall explain when we study our doctrine. When we repeat our fundamental formula, we may place our hand in succession on the three chief organs—those of love, order, and progress. The two first adjoin one another; the last is only separated from the other two by the organ of veneration, the natural cement of the whole they together form; so that the gesture may be continuous. When the habit is formed, we need not repeat the words—the gesture is enough. In the end, as the order by the cerebral organs indicates their functions, we may, in case of need, reduce the sign to the simple mention, one after the other, of the numbers which represent those organs in our synopsis (C). So, without any arbitrary institution, Positivism is already in possession of a sign for common use, more expressive than any of those adopted by Catholicism and Islamism.

The Woman.—Now, my father, I ought no longer to delay your entering on the direct explanation of the system of public worship.

The Priest.—You will find it, my daughter, fully expressed in the synopsis I here offer you. (*Table A, at the end of volume.*) Our worship, like its predecessors, has two objects: these two are—to make us better understand, and better live the life which it represents. We first, then, idealize the fundamental ties which constitute our existence; secondly, the preparatory stages essential to it; lastly, the functions of its various organs in the normal state. Such are to be respectively the

objects of the three systems of monthly festivals which fill up the Positivist year. That year is consequently divided into thirteen months, of four weeks each, with one complementary day set apart as the Festival of the Dead.

You already know the four fundamental classes—the affective, speculative, patrician, and plebeian class—which are essential to society in its normal form. As for the preparatory stages, we could not without confusion condense them more than we have done, so profound are the differences, both intellectual and social, which must always distinguish fetichism, polytheism, and monotheism, even in the spontaneous initiation of every Positivist. With regard to the primary relations which are the bonds of society, we must begin by celebrating the most universal. We then honour, in turn, each of the private affections which alone can ensure the first a real consistency. These elementary relations are really five in number—marriage, the relation of parent to child, of child to parent, that of brothers, and the domestic relation, or that of master and servant—and we rank them, in obedience to our hierarchical principle, by their increase in point of generality, their decrease in intimacy.

The number of months in the Positivist year has at first sight an appearance of paradox. It is sanctioned by a correct estimate of the religious grounds on which it rests. Repeated experience has, moreover, shown that there will be no difficulty in introducing it simultaneously with the faith. Again,

the Universal religion alone can secure regularity in point of time by its exact division of each month into four periods of a week each. However great the practical advantages of such an arrangement, it would not be adopted, were it not that our worship does not allow us to hesitate, as mere material reasons would do.

The Woman.—On a first view, I see, my father, no serious difficulty in your synopsis of sociolatry, except as regards the domestic relation. You seem to me to exaggerate its importance, when you place it in that scheme as one of the fundamental bonds of society.

The Priest.—Your objection reminds me, my daughter, that you belong by birth to the north, although happily preserved from Protestantism. For the southern nations of Western Europe retain, in this respect, more perfectly the true feelings of the race, so nobly developed in the Middle Ages.

The domestic relation is not destined to pass away. Far from it, it will become more and more important, as it more completely clears itself of all trace of its original form, slavery. When once it has become completely voluntary, it will furnish many families with the best means of rendering worthy service to the Supreme Being. They may serve Humanity by assisting her true servants, whether philosophical or practical. Such assistance is indispensable. Thus they indirectly share in promoting the public good. Yet though indirect, their participation is more complete and less uncer-

tain than that of most whose co-operation is direct. It may be made also more efficient in the cultivation of our best feelings. We restrict it within too narrow limits when we confine it to certain classes. In all ranks of society, above all in the proletariate, every citizen passed through this condition, whilst his practical education lasted. We must then idealize the domestic relation as the complement of the family relations, and the first step towards those of citizens.

The Woman.—My heart wanted, my father, nothing but this rational correction of an intellectual error, to enable it to rise above my anarchical prejudices. They prevented me from fraternizing, as I should have done, with the nobler types of this class. Such types are not uncommon, especially among women, though they are not appreciated. Your explanation will have a wholesome effect on me. I only wish one more and that a general one, in respect to the other end of our scheme of sociolatry. I cannot but think you have inverted the positions of the patriciate and proletariate. Political considerations may rank them in the order given, on the principle of their material power. But religion classes men on the principle of moral worth, and ought, it seems to me, to arrange them differently.

The Priest.—You forget, my daughter, that in Positive religion there must be an exact correspondence between the worship and the *régime*. But I easily excuse your mistake, by the nobleness of its motive. At times I have thought as you do, from allowing too much weight to the extremely imperfect

state of the actual patriciate, so often unworthy of its high social destination. Real superiority of the brain, moral superiority even more than intellectual, is, at the present day, far more widely spread, in proportion, among the working classes. For they have escaped the degrading influences of education and power. Still, though we must carefully take into account this exceptional state of things as a fact beyond dispute, when we are arranging the transitional organization of Western Europe, we must not the less be able systematically to put it aside when we are constructing the abstract worship of Humanity, destined mainly for the use of the race in its normal state. If we look too much to the present and not enough to the future, we should certainly be led to place even the priesthood below the proletariate. For the priesthood is actually far more imperfect than the patriciate, whether you choose to judge it as it exists among the scattered ruins of theological belief, or in its rudimentary state amid the doctrines of metaphysics and science.

In the Positive worship, as in the normal existence of which it is the ideal expression, the patrician worthy of his position is higher, as a general rule, than the plebeian, as much in true nobleness as in real power. As we rank the classes of men by their aptitude to represent the Great Being, the importance and difficulty of the peculiar service rendered by the patrician class, as well as the education required and the responsibility involved, always place it above the proletariate.

It is, in fact, in the name of this higher rank that the wisdom of the priesthood, properly aided by the sanction of women and the support of the people, must remind the patricians, whether singly or collectively, of their eternal social duties, in cases of serious neglect. But these remonstrances must be exceptions, and they would fail of their main object, if the normal worship did not pay sufficient honour to the necessary ministers of our material providence. By placing the proletariate at the lower extremity of the social scale, the worship reminds the proletaries that their characteristic aptitude to control and correct all the powers of society is the result of their situation—a situation essentially passive, and developing no marked tendency. Our sacred synopsis, then, like the *régime* which it represents, must place the two great powers, the spiritual and the temporal, between women and the proletaries—the two bodies which exercise a constant influence on the sentiments and conduct of those powers. If the patriciate were placed lower, it would be a breach of the harmony of the Positive system, quite as much in reference to sociolatry as to sociocracy.

The Woman.—I am sufficiently familiar already with the system of public worship for you to explain to me, my father, your weekly division of the thirteen monthly festivals. This last development gives each week its general festival. This must be a great help to secure the moral object of our worship of Humanity. For by this means Humanity is

constantly recurring under widely varied aspects, but aspects which, though varied, are convergent.

The Priest.—Before I enter on this explanation, my daughter, I should say that Positivism retains unchanged the established names for the days of the week. I had thought of substituting others; but I have given up the attempt, and there will be no trace left of it except a beautiful series of prayers by M. Joseph Lonchampt, for each day of the week. The old names have the advantage of recalling the whole of the past, in its three stages of fetichism, polytheism, and monotheism.*

To make our worship completely regular, it was necessary, my daughter, that each day of any week whatever should always hold the same place in the year. This invariability is obtained by affixing no weekly name, first, to the complementary day which always closes the Positivist year, then to the additional day which follows it if it is leap-year, according to the practice of Western Europe. Each of these exceptional days is really sufficiently marked by the festival appointed for it. With this precaution, our calendar holds good for all years—a point as important for the *régime* as for the worship.

The Woman.—I can easily conceive, my father, the moral efficacy of such invariability, by which each day of our year might receive, as the last day does, a name purely religious. Catholicism was never able to secure this as a rule.

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* See *Pol. Pos.* vol. iv. pp. 135, 404.

The Priest.—This preliminary settled, I may, my daughter, begin to state directly in their order the solemn ceremonies appointed for the seventh day in each week. Your synopsis of sociolatry shows you how the idea which each month commemorates is divided between the four weekly festivals. All I have to do is to state the grounds of this division, and to make it clear by some summary explanations.

Our first month, dedicated to Humanity, needs little in this respect. We open the Positivist year by the most august of all our festivals—a direct homage to the Supreme Being. The four weekly festivals are the complement of this main one. In them we respectively do honour to the various essential forms of the social union. They rank according to the decrease of extension, and the increase of intimacy, in the relations of the race. The first festival honours the bond of religion, the only one that admits of being universal; the second glorifies the connexion due to old political relations. These have disappeared, but not without leaving strong traces in a community of language and poetry. In the third, we celebrate directly the effective union springing from the free acceptance of one and the same government. The fourth honours the least extended but the most complete of our civil relations. In it the habit of familiar association brings us nearest to the family union.

Passing to the month consecrated to marriage, its first solemnity glorifies the conjugal union in its completest form, when it is at once exclusive and

indissoluble, even by death. The priesthood must take this occasion to bring home, both to our heart and intellect, the general advance of this admirable institution, the primary basis of the whole order of man. It must enumerate and explain all its essential phases, from the polygamy which originally prevailed down to the strictest monogamy, the Positivist marriage.

In the following festival we honour the voluntary chastity which weighty moral or physical reasons may prescribe, even in marriage. The capital object of marriage, the mutual improvement of both sexes, comes out more clearly in such an union. Nor does this exceptional union oblige them, who are bound by it, to renounce the affections that concern the future. These may be secured by a judicious adoption. The priesthood will bring out into suitable relief the tendency of such an union to control human procreation. It allows the benefits of marriage where otherwise inherited disease would forbid them.

The third week of marriage leads us to honour the exceptional unions in which a disparity, not without excuse, does not preclude the attainment of the main object of marriage, especially when in the final state opinion shall fix a limit to the difference of age allowed. Lastly, the fourth festival honours the posthumous union, which will often be the result of the normal constitution of human marriage. The truest charm of marriage is often strengthened and developed by the

purity and constancy that distinguish subjective love.

One explanation will suffice for the three following months, for their weekly subdivisions are naturally the same. For the first of them, the first half is devoted to the paternal relation in its complete form, first when involuntary, next in the case of adoption; the second half is reserved for the same relation when incomplete, a relation such as that which in every regular society results from spiritual authority or temporal patronage. Hence spring, in a descending order, the four normal degrees of paternal affection, respectively honoured in the four weekly festivals of the third Positivist month. Now the same distinctions and gradations necessarily recur in the case of the relation of children to their parents, or of brothers to one another. So I may dispense with any first explanation for the fourth and fifth months.

As for the sixth, it begins by honouring the domestic relation when permanent. This will always mark off a very numerous, but still a special class. Next we honour the analogous position in which each man, as a rule, finds himself during his practical education. The first case requires for clearness an important subdivision, the distinction of which is residence. The domestic relation is complete in the case of the servant proper, or incomplete in that of the clerk who has simply to perform a certain office. When the manners of the normal state shall have made domestic service, espe-

cially that of women, consistent with the full development of family affection, Positive worship will show the real moral superiority of the first position, for in it the spirit of devotion is purer and more keen. The same distinction is applicable, though in a less marked degree, to temporary service, and is there again determined by residence. Hence the two last festivals of the sixth month, respectively devoted to pages and to apprentices, according as the masters are rich or poor.

The Woman.—In all these details of the different fundamental relations of society, I find, my father, no difficulty. But I am afraid that my weakness in history will prevent my fully understanding the second series of social festivals; for the preparatory state of them, as a whole, is as yet only known to me by the first law of evolution.

The Priest.—That law is enough, my daughter, to enable you even now to understand, in outline, the succession of the three preliminary states mentioned in our synopsis of sociolatry. As for the weekly division of each of those states, you will, it is true, hardly be able to enter into it till after the historical conversation with which I shall end this Catechism. I limit myself, therefore, to the coordination of the chief divisions. I leave it to you to complete it for yourself, when you shall have gained the requisite knowledge.

The fictitious synthesis, in all cases resting on the search after causes, may take two forms, according as the will, to which events are attributed, is inhe-

rent in matter itself, or in beings external to matter, but which are usually beyond the reach of our senses. Now the first or direct form, which is of more spontaneous growth than any other, is the initial stage, or fetichism ; whereas the second or indirect form marks the theological state which follows. But this last state, less simple and less lasting than the first, offers a succession of two distinct constitutions, according as the Gods are numerous or are condensed into one. Theologism, which is after all but an immense transition from Fetichism to Positivism, takes its rise in Fetichism in its polytheistic form, and leads to Positivism in its monotheistic. Fill up this outline of the philosophical advance of our race by the corresponding social progress, and you have the whole initiation of man adequately expressed, as you will soon feel.

You will then be able to see how well adapted is our second series of social festivals to pay due honour to all the essential phases of this long preparation, from the first forward movement of the smallest tribes down to the twofold development of the modern stage of transition. This full celebration of the past of man, in twelve weekly festivals, is the result of the historical condensation which the abstract worship by its nature allows.

The Woman.—We can now then, my father, enter on the last series of our social festivals. The month dedicated to women, or the moral providence of the race, offers me no difficulty, for I see the clearly-marked distinction between the types chosen from

women to represent its four weekly festivals. But I am at a loss as yet as to the division of the sacerdotal month.

The Priest.—Take for your guide, my daughter, the different forms or degrees of the Positive priesthood, ranked according to their increasing completeness. This great ministry calls for a rare union of moral qualities, both those of action and of affection, with intellectual ability, both for art and science. If this last alone is remarkable, its possessors, after proper cultivation, must be, perhaps for ever, mere pensionaries of the spiritual power; they must never aspire to be incorporated into it. In these cases, which are fortunately exceptional, the finest genius for poetry or philosophy cannot supply the place of tenderness and energy in a functionary who must habitually feel the warmest sympathy, and who has often to engage in difficult struggles. This incomplete form of priesthood allows for the due cultivation of all true talent without endangering the service of society.

As for the complete priesthood, the first requisite is a preparatory stage, beyond which the candidate will not proceed, if, in spite of his announcement of his vocation, he does not successfully pass through the proper novitiate. After this decisive trial, at thirty-five he obtains directly and definitively the priesthood. But during seven years he must remain in the subordinate position which marks the vicar or substitute. When he has duly gone through all the steps of our encyclopedic teaching, and, within

certain limits, performed the other functions of the priest, he reaches, at the age of forty-two, the chief degree; he then becomes irrevocably a priest in the fullest sense. Such are the four classes of the theoretical body, honoured respectively in the four weekly festivals of the eleventh month.

The Woman.—The next month, my father, requires no particular explanation. I am not familiar with active life, but the definiteness which characterizes it enables me fully to understand the normal division of the patrician body into four essential classes, ranked on the principle of the decreasing generality of their functions and the increasing number of functionaries. Perhaps even, in our anarchical period, women are better qualified than the proletaries, and still more than their teachers, to appreciate rightly this natural hierarchy. For they are more thoroughly preserved from the disturbing influences of passion, and from sophistical views. I am glad, then, that the four weekly festivals of our twelfth month yearly honour, and, by honouring, give a moral character to these four different and necessary forms of the material power on which rests the whole economy of society. But I am not so clear as to the divisions of the last month.

The Priest.—That division depends, my daughter, on the character of generality which attaches naturally to the proletariate, in which all the great attributes of Humanity require a distinct ideal expression. This immense social body, the neces-

sary stock of all special classes—is mainly devoted to active life, and active life is the direct object of the first weekly festival of the plebeian month. Next to the active proletariate, we must pay a separate tribute to the affective proletariate, which is its necessary accompaniment. Without this special tribute to the women of the proletary class, the general celebration of the types of women remains incomplete; for in the tenth month we considered them from a point of view which embraced all classes—here they are viewed in especial reference to their popular action.

The third festival of our thirteenth month must find fit means for duly honouring the contemplative class of proletaries; especially those who are artistic, or even scientific. They have not been able to gain admission into a priesthood whose numbers must of course be limited, and yet they feel themselves more adapted to theory than practice. We shall have at times to pity these exceptional types; in all cases we must respect them: so only can we make them properly useful by wisely guiding their natural tendencies. From them principally must come the general control exercised by the proletariate over the special depositaries of power, whereas the impulse which the same body ought to give requires men of a more active nature.

Finally, the last festival of our popular month honours mendicity, whether temporary or permanent. Improve society to the utmost, still you never reach the point where this, the extreme con-

sequence of the peculiar imperfections of practical life, shall cease. So the ideal expression of our social state would be incomplete unless the priesthood closed it by the just appreciation of this exceptional form of existence. Where there is adequate justification and proper conduct, such an existence deserves the sympathy, at times even the praise, of all honourable minds. More fluctuating than any other, this complementary class naturally connects with all ranks of society. They must in time draw from it and feed it. It thus becomes well qualified to develop the general influence of the proletariate on all the powers of society. It would then be as great an act of improvidence as of injustice not to give mendicants a separate notice in our idealization.

The Woman.—As for the complementary day, I see, my father, why Positivism places at the end of our year the collective festival of the dead happily introduced by Catholicism. This touching commemoration would, if it had occurred in the midst of our public worship, have disturbed its normal economy. Placed as it is, it is the proper complement of the whole, and the natural preparation for the recurrence of the yearly order. It was fitting that the festival peculiar to the Supreme Being should be preceded by the glorification of all its organs without exception.

The additional day in leap-year is equally easy. My sex can scarcely ever deserve an individual and public apotheosis. So the abstract system of

worship, without degenerating into a concrete worship, was bound to pay this honour, collectively, to women who deserve an individual celebration. The ideal expression of human existence is thus completed, by the honour paid to the right use of the various exceptional qualities that woman's nature allows, when its more important characteristics are kept unimpaired.

The Priest.—As you have of yourself, my daughter, satisfactorily finished the explanation of our public worship, we have reached the end of the first part of our Catechism. We must now return to the study of the doctrine, the central idea of which was given in the Introduction.

In its worship, Positivism appears as the religion of Love. Humanity, the highest object of that love, it was necessary to explain before the worship. In its doctrine, to which we now proceed, Positivism will appear as the religion of order. In the subsequent treatment of the *régime*, we shall see that it alone is the religion of progress, and, in particular, of the moral progress of the human race.

Second Part.

CONVERSATION VI.

THE DOCTRINE.

The Woman.—You have already explained to me, my father, in the second conversation of our Introduction, the Great Being whom we worship—Humanity. In the three following conversations, you have given an exposition of the worship we pay her. I ask you now to show me how the whole system of Positive doctrine may be systematically grouped around Humanity, its central unity.

The Priest.—First of all, my daughter, you must give up all idea of attaining to an absolute, external, or, in one word, an objective unity. This will be easier for you than for the learned. The wish for such an objective unity was compatible with the inquiry into causes. It is in direct contradiction with the study of laws; for by laws we mean invariable relations traced in widely varying phenomena. These relations admit of no unity but a purely relative and human one; in one word, a subjective unity. In fact, laws cannot be reduced to unity, cannot be spoken of in the singular, by virtue of the impossibility that notoriously exists of

reducing under the other either of the two general elements of all our conceptions of things, the world and man. It is conceivable that we might succeed in condensing each of these two great objects of study around one single law of nature. Still, as even then the two must remain separate, scientific unity is unattainable. The knowledge of the world presupposes man as the being who has that knowledge. But the world could exist without man, as is perhaps the case with many stars which are not fit for man to live in. So again, though man is dependent on the world, he is in no sense its necessary result. All the efforts of materialists to do away with spontaneous vital action, by exaggerating the preponderating influence of the material environment on organized beings, have ended in nothing but the discrediting the inquiry. It is as useless as it is idle; for the future it should be abandoned to minds of an unscientific character.

Further than this, we are far from being able to establish any objective unity even within the limits of each general element of the dualism above mentioned, the dualism of the world and man. The various branches into which the study of the world or of man is, for practical need, divided, reveal to us an increasing number of different laws. These laws will never be susceptible of reduction, the one under the other, spite of the frivolous hopes inspired at first by our discovery of the law of planetary gravitation. These laws are for the most part still unknown; many must ever remain

so. Still, we know enough to guarantee against all danger the fundamental dogma of Positivism—the subjection, viz., of all phenomena of whatever order to invariable relations. The existing order, the result of the whole combination of the laws of nature, bears the general name of fate or chance; fate, if the laws are known to us—chance, if they are unknown. This distinction will always remain of great practical importance, since the ignorance of these laws is, for our action, equivalent to their non-existence. For it precludes all rational prevision, and as a consequence any regular interference. Still we may hope to discover, for each of the more important cases, empirical rules which, insufficient from the theoretic point of view, may be sufficient to keep us from disorderly action.

In the midst of this growing divergence, the dogma of Humanity gives unity to our conceptions, the only unity that can be given, the only bond that we really need. To form a right conception of the nature and formation of this unity, you must distinguish three kinds of laws, physical, intellectual, and moral. The first, by their nature, belong to the sex adapted for action; the last to the sex in which affection is predominant. The intermediate laws are the peculiar province of the priesthood. Its task is, to reduce to a system the joint action of the two sexes, and so it shares the life of both. The priesthood is both active and affective, though not so active as practical men, not so affective as women. Hence it is that the physical

and moral laws have always been cultivated empirically. The physical and moral wants of men must be met. But the success attained was widely different in the two cases. Physical laws are, in reality, independent of moral laws. Within the province, then, of physical laws, men could arrive at isolated convictions which, though incoherent, were firm. On the contrary, as moral laws cannot be independent of physical laws, women, in this their peculiar province, could construct no system of real stability. Their efforts were only valuable for their influence on the affections. Naturally, then, it was within the sphere of physical laws that sound theoretical cultivation originated; and it was attainable by keeping clear of the details of action. As, however, moral laws are the ultimate object of all sound meditation, a logical and scientific unity was unattainable, unless some adequate connexion of physics and morals could be found. The intermediate domain, naturally connected with each of the two, offers the only bond of connexion. So, ultimately, the construction of a true theoretic unity depends on a sufficient elaboration of the peculiar laws of man's understanding.

The Woman.—Your conclusion seems a difficult one to get at; yet I feel no difficulty, my father, in at once admitting it. In meditating on moral subjects, I have often been led to feel that a knowledge of the laws of the intellect is indispensable. Consistent action seems hopeless without it. For the

peculiar laws of the function that judges are inseparable from those of the function that is judged. Men, however, would be less sensible of this connexion in the case of the physical laws which form the especial object of men's attention. As, then, I admit your conclusion, you may pass on, without further preamble, to the direct exposition of these laws of the mind on which all systematic unity depends.

The Priest.—These laws, my daughter, I must at once, here as elsewhere, class under two heads. They are *statical* and *dynamical*, according as they have reference to the invariable element in the object under consideration, or as they apply to its necessary variations. These two correlative terms are become indispensable to any really serious exposition of Positivism. It will soon bring them into popular use. Not that they can ever have for your sex the moral attraction, which you will soon learn to feel towards the terms *objective* and *subjective*, the ultimate destination of which is to express in all their shades our sweetest and best emotions. But though purely intellectual, the two former terms must be valued on account of their scientific utility. For the rest, these two pairs of philosophical expressions are the only ones that I am necessitated to require you to accept.

The preceding explanation renders it easy for you to see, that in the case of any department whatever of human study, the statical question necessarily precedes the dynamical. This last is impossible

without the other. It is absolutely necessary, in fact, to have determined what are the fundamental conditions of any existence, before you can pass to the consideration of the different states in which that existence successively appears. The ancients, seeing as they did no tendency to change anywhere, were completely without any dynamical conceptions, even in mathematics. Whereas Aristotle, the eternal prince of all true philosophers, was able even then to lay down the laws essential for the study of all the highest branches of knowledge, life, intellect, and society, so far as such study was statical. Such is the necessary course of things—the statical must precede the dynamical, but it is incomplete without the dynamical. A merely statical appreciation can never be anything but provisional, it cannot form a competent guide for action. If it stood alone, it would lead us in action into serious errors, especially in the more important cases.

The statical law of our understanding is, in Positivism, simply an application of that fundamental principle of the system which looks on man as in all cases subordinate to the world. In fact, it consists in the constant subordination of our subjective constructions to the objective materials of those constructions. The genius of Aristotle sketched it in outline in his admirable general statement :—*There is nothing in the understanding that did not originally spring from sensation.* The moderns often pressed this axiom too far. They represented our

intelligence as purely passive. This compelled the great Leibnitz to add an essential restriction. The object of that restriction was, definitely to express the spontaneous character of our mental dispositions. Leibnitz' addition, *except the understanding*, limited in reality to the clearer development of Aristotle's maxim, was completed by Kant. Kant introduced the distinction, never to be forgotten, between objective and subjective reality, both equally applicable to all man's conceptions. Still the principle had not received its full systematic value. Positivism gave it that value by connecting it with the general law which, in all vital phenomena, considers every organism as in a constant dependence on the sum of external influences. With regard to our highest spiritual functions, equally as with regard to our most corporeal ones, the external world serves us both for nourishment, stimulus, and control. So viewed, the subordination of the subjective to the objective no longer stands isolated, and at the same time Positive Philosophy supplies its necessary complement, without which the study, from the statical point of view, of our intellect, could not have been brought into really close connexion with the dynamical. The complement I mean, consists in recognising the fact that, in the normal state, our subjective conceptions are always less vivid and less clear than the objective impressions from which they rise. Were it otherwise, the world without could exert no controlling influence over the world within.

Carry out these two statical principles, and you see that all our conceptions whatever are the necessary result of an uninterrupted intercourse between the world and man, the world supplying the materials, man shaping them. They are deeply stamped with the relative character, relative both to the subject and the object. As these vary respectively, so necessarily are the conceptions modified. Our great merit, in the scientific point of view, consists in bringing this natural subordination of man to the world to the highest point of perfection. At this point, the brain becomes the faithful mirror of the actual order of outward things, and the future consequences of that order then admit of prevision, if the powers of the mind are rightly exercised. But the representation of the outward order is not, and is not required to be, absolutely exact. The degree in which it approximates to perfect exactness is determined by our practical wants. They give us the standard of precision desirable for our theoretical previsions. Within this necessary limit, there is generally left for our intellect a certain degree of liberty in speculation. This liberty it should use to secure adequate satisfaction for its own inclinations, whether in the direction of science, or even of the fine arts. This it may do by giving to our conceptions greater regularity, greater beauty even, without in any degree interfering with their truth. Such is, under its mental aspect, Positivism. It is always occupied with the pursuit of laws. It holds its way between

two paths of equal danger, that of mysticism, which insists on arriving at causes; that of empiricism, which insists on a rigid adherence to these facts.

The Woman.—There seems to me, my father, one serious omission in this statical theory of man's intellect. It seems solely to have reference to the state of reason properly so called. It does not seem capable of embracing madness; and yet it ought to explain this not less than the other. Actual life, as we daily see it, offers us so many nicely shaded degrees between these two states of mind, that all the cases ought to obey the same laws essentially. The only difference ought to be one of degree, as in the case of our bodily functions.

The Priest.—A more attentive consideration of the doctrine set forth will enable you, my daughter, to see that it does really contain the true theory of madness and ofidiocy. These are two extreme states of the mind, and each violates the due proportion which the sound state, or reason, requires to exist between the objective impressions and the subjective conceptions. Idiocy consists in the excess of objectivity. In it our brain is too passive. Madness, properly so called, consists in the excess of subjectivity, and is the consequence of an undue activity of the brain. The mean state itself, in which reason consists, varies according to the regular variations to which human existence in every form is subject, whether it be the society or the individual.

To form a sound judgment on madness is a most delicate operation, the more so as we must take into account time and place, and generally difference of situation, as is so clearly shown by the admirable composition of the great Cervantes. It is in reference to madness that we gain the clearest perception of the extent to which the statical study of the intellect remains incomplete, if it do not receive the complement of the dynamical study.

The Woman.—I would follow up this striking reflection, my father, and if you think proper, I would at once enter on this dynamical study, as the complement of the statical. For it appears, that without it I cannot by my own meditations form a proper conception of the whole of the great spectacle offered me by the intellect. The opinions of men may vary, but it can never in any case be to the degree of becoming purely arbitrary, though I may not be able in any way to trace their general line of march.

The Priest.—Every theoretical conception passes necessarily through three successive stages. The first is the theological, or fictitious. The second, metaphysical, or abstract. The third, positive, or real. The first is always provisional. The second simply transitional. The third alone is definitive. The difference of this last from the two former is characterized by its substitution of the relative for the absolute, when at length the study of laws has taken the place of the inquiry into causes. There is, at bottom, no other difference between

the two others, in point of theory, than this: that the deities recognised by the first are reduced by the second to mere entities, or abstractions. The fictions of theology, in consequence of this transformation, lose, together with their supernatural character, their strength and consistency. They become socially useless, and even mentally; metaphysics are at last nothing but simply a solvent of theology. They can never organize even within their own domain. Metaphysics are revolutionary in their character, and solely adapted for modifying previous systems. They have no other effect, in the original evolution, whether of the individual or of society, but to facilitate the gradual passage from theology to Positivism. They are the better suited for this transitional office, from the circumstance that their equivocal conceptions can take one or other of two shapes. They may become either the abstract representatives of supernatural agents, or general expressions for phenomena, according as the fictitious, or the real stage in our progress, is the one to which we are, for the time, the nearer.

The Woman.—This dynamical law finds already sufficient confirmation in my own experience. Still, my father, I desire to obtain as clear a view as possible of the intellectual principle on which this evolution rests.

The Priest.—That principle, my daughter, is a consequence of the statical law by which we are obliged to draw upon ourselves for the means of subjectively connecting our objective impressions.

Without this subjective connexion, these last would always be incoherent. The real relations of things require, for their perception, a difficult and gradual analysis, as I will explain to you; and therefore our first hypotheses were such as naturally suggested themselves, consequently they were of a fictitious character. This general tendency, which would now be an excess of subjectivity, was at first quite in conformity with our mental state. For the evolution could not begin unless some step of the kind were taken. Long experience—an experience which, however long, is even now not enough for the more backward—could alone show us the absolute uselessness of the inquiry into causes. This useless problem exercised for a long time an invincible attraction, both in speculation and in action. In the former, it tempted us by the promise that we should always use the deductive method without requiring any special induction. In action, it held out to us the prospect of modifying the world at pleasure. This shows us that the two motives which originally impelled the thinker, are essentially coincident with those which will always guide us in our intellectual efforts. For the whole of sound logic is reducible to this one rule: always form the simplest hypothesis compatible with the whole of the data. Now the thinkers of the theological period, and even of the period of fetichism, applied this rule better than the greater part of our modern doctors. Their object being to arrive at causes, they limited themselves to explain-

ing the world by man, the only possible source of any theoretic unity. And their explanation consisted in attributing all its phenomena to the action of superhuman will. It was indifferent whether that will resided in the phenomena or was external to them. The problem they set themselves admits, by its very nature, only this solution—a far superior one to the misty fictions offered as solutions by our atheists or pantheists, whose state of mind is far nearer madness than the simplicity of the true fetichist. The respective results of the two are enough to prove the superiority of the earlier solution. German ontology is at the present day throwing itself, by a retrograde movement, on its Greek original. It has inspired no real and durable thought. The primitive theology, on the contrary, opened up to the human mind the only path which it could take under the conditions of the primitive state. True, it never could lead to any determination of causes, but its provisional colligation of facts led, by a natural process, to the discovery of laws.

The study of laws was at first looked on as of quite secondary importance. It soon tended, however, to become the most important, owing to the impulse derived from our practical wants. It was seen to be more adapted for the prevision requisite for action. In strictness, minds of real eminence never sought for the cause except when they found it impossible to find the law. In this case, no blame can attach to the course they adopted—it was more

suited, than any torpor of the intellect could have been, to prepare the way for the ultimate discovery of the law. Our intelligence has even such a strong preference for Positive conceptions, especially on the ground of their superior practical value, that it often exerted itself to substitute them for the fictions of theology, long before the preparation required had been duly made. The opening period of our mental evolution is clear. The end which it will ultimately reach is still more free from doubt.

The Woman.—The explanation you have given of your *law of the three states* leaves me, my father, on many points in a mist. For there are cases of frequent occurrence, in which the human mind seems to me at one and the same time to be theological, metaphysical, and positive, according to the nature of the question on which it is engaged. Leave this co-existence of the three unexplained, and you compromise directly your dynamical law, which however appears to admit of no dispute. Would you set me free from this state of perplexity?

The Priest.—It will disappear, my daughter, if you will pay attention to the unvarying order observed by our theoretical conceptions in their simultaneous growth, according as the phenomena, with which they are concerned, decrease in generality and increase in complication. Hence results a complementary law, without which the dynamical study of the mind of man would continue obscure, and even of no value in application. It is easy for

you to see, that as phenomena are necessarily more simple the more general they are, the speculations which concern such general phenomena must be easier, the progress in them naturally more rapid. That there is a graduated scale of phenomena and speculation is easily verified even in the different phases of theologism. It is more especially true of the positive stage, on account of the laborious preparation that stage requires. So you see how certain theories remain in the metaphysical stage, whilst others of a simpler nature have already reached the positive stage ; others again, still more complicated, remain in the theological stage. But never do you find this process inverted, a sufficient answer to the objection arising from their disparity at any one time.

The order, which I have just shown to exist between our different conceptions, is the natural one. From it I shall shortly deduce the true encyclopedic scale. By its aid alone can we thoroughly understand the general course of our conceptions. It is the basis of logic, for it reveals to us the connexion in which our different theoretical studies must follow one another, if they are to lead to any permanent construction. Each class of phenomena has, it is true, its special laws, which presuppose some particular inductions. Yet these inductions could never be of any real value were it not for the deductions previously supplied by the knowledge of simpler laws. This subjective subordination is the result of the objective dependence of the less

general phenomena on those which are more general. So the unbroken series of our studies, beginning with the world and ending in man, rests on two grounds. First, for our logical training it is better to begin with the simplest speculations. Secondly, in the order of science, the higher theories are dependent on the lower, the consequence of the subordination of the higher phenomena to the lower.

The Woman.—You have now, my father, made clear to me the laws of our intellect, dynamical as well as statical. But as yet I do not see springing from them the construction I had expected. I had looked on them as forming the basis for the construction of the whole system of Positive doctrine. What I want then, is to be made to see directly that Humanity, as an all-pervading idea, can bring all our theories into real unity, by connecting moral and physical laws through the intermedium of the intellectual.

The Priest.—Your wish is a just one, my daughter, and shall be satisfied. Place yourself at a new point of view, and from it consider the complementary law of the intellectual movement which I have just stated. From this point of view, the law is, in an especial degree, subjective, as must be the law of which it is the complement. But you are aware also, that the classification I adopt admits, by its own force, of an objective application. For it determines the general interdependence of the several phenomena. Judged from this new point

of view, it receives a statical destination in the main, and serves to characterize, not the co-existence of different rates of progress in our theoretical conceptions, but the order ultimately observed by all events whatsoever. Thus the law of classification is entirely distinct from that of filiation. The simultaneous discovery of the two is sufficiently explained by their close connexion.

Before I enter on my exposition of this great theoretical hierarchy, I must draw out with sufficient accuracy the general limits of its extent. These limits are, in reality, fixed by the true philosophical distinction between speculation and action. Action must, of necessity, always be special; true theory is always general. But it never can acquire this, its proper character of generality, except by the aid of a previous abstraction, which always more or less impairs the reality of its conceptions. The fact that this is impaired may have great danger in practice. We must resign ourselves however to this evil, to secure the coherence which can only be secured by our laws of theory keeping this character of absolute universality. It is a maxim of common sense, that every rule has its exception. Still, our intellect always stands in need of universal rules, as the only means of avoiding an indefinite vacillation.

The only way of attaining this is to break up, as far as possible, the study of beings, which alone can generally be objects of direct study, into several separate studies. The object of these will then be

the various general events, which compose the existence of each being. By this method we obtain abstract laws, which we can combine. And their different combinations then explain each concrete existence. These laws are very numerous, but they admit of no reduction, and they are the only accessible source of speculative wisdom. But numerous as they are, they are much less numerous than the special rules which depend on them. These last, putting aside their number, will from their natural complication defy all our best efforts, either for induction or deduction. But on the other hand, to know them would be really useless, except in the rare cases in which they influence our destiny. For these exceptional cases the genius of practical men, the only competent authority in such matters, may always find empirical rules sufficient for its guidance, by availing itself of the general indications furnished by the philosophical class. The compound events in question are really subject to regular laws. This is a necessary consequence of the position, that the general elements of which they are compounded are subject to such laws. It may not be so easy to see it in the former case as in the latter, but it is a fact, as observation will show, if directed on the point for a sufficient length of time.

For instance, we shall never know the general laws of the variations peculiar to the regular constitution of the atmosphere. Yet the sailor and the agriculturist can, from their observations of the

locality or the weather, draw special rules, which, though empirical, supersede any necessity for the so-called science of meteorology. The case is the same with all the other concrete branches of study, such as geology, zoology, and even sociology. Whatever is inaccessible to the practical genius of man will always remain a matter of mere idle curiosity. Science then, in its proper sense, is necessarily abstract. The general laws it establishes for the few categories under which all observable phenomena may be brought, are sufficient to demonstrate the existence of concrete laws, though most of such laws neither can nor need be known, except for practical purposes.

The Woman.—I catch a glimpse, my father, of the very great simplification allowed in your philosophical construction by this fundamental analysis, which recalls us from the study of beings to that of events. But I feel frightened at the constant abstraction required by such a scientific *régime*, though fortunately I am exempt from it. It seems to me beyond the power of man's intellect, if all phenomena, of all orders, are to be directly studied in the Great Being in whom alone we find them all combined.

The Priest.—For your comfort, my daughter, we will consider, under a new aspect, the general principle of the hierarchy of abstract science. Directly, it establishes only the subordination of events; indirectly, it should lead to that of beings. For phenomena are only more general by virtue of their

belonging to more numerous orders of existence. The simplest of all are found everywhere, but we must study them in beings, where they are the only ones we can study, and where therefore their study is more easy. In strict truth, the first step in theory can never be taken distinct from the second. This, more than the actual nature of the phenomena, is especially the cause of the increase in complication. But whatever be the amount of the successive accumulations, each fresh category of events may be studied in beings independent of all the succeeding categories, though they are dependent on the preceding. The previous knowledge of these will enable us to concentrate our attention on the new class brought under our notice. Even supposing the beings indivisible, yet, if they exist in different states, the Positive method will keep, in greatest part, its efficiency, and this condition cannot fail, by the very nature of the classification adopted. Thus the theoretical hierarchy that I am going to set forth, though its original purpose was to furnish a scale of phenomena, necessarily constitutes the true scale of beings, or, at any rate, of existences. It becomes by turns abstract or concrete, according as its purpose is subjective or objective. This is the reason why the encyclopedic subordination of the arts essentially coincides with that of the sciences.

The Woman.—Before you proceed, my father, to the exposition of this hierarchy, the general principle of which I begin to see, would you explain

to me the general outline of our course? To cement the union which fundamentally exists between the world and man, it would seem that it might take either as its starting point, whilst the other should be its end. The habitual use of such a method seems even to require that it should be able, like every other scale, to become indifferently an ascending or descending one. But perhaps this general principle does not hold good in our construction.

The Priest.—The regular concurrence of these two methods, the one objective, the other subjective, is no less necessary, my daughter, in forming, than in applying, the hierarchy of science. The process of its spontaneous elaboration depended on the first; its systematic institution requires the second. The initiation of each individual must, in this as in every other important point, be essentially the reproduction of the evolution of the race, with this exception, that for the future we shall do consciously what was formerly done blindly. It is only by combining these two methods, that we can secure the advantages of both and neutralize their dangers. To ascend from the world up to man, without having previously descended from man to the world—such a course renders you liable to the excessive cultivation of the lower branches of study, by putting out of sight their real scientific destination. Our scientific efforts are in this case wasted on university follies, as adverse to the intellect as to the heart. The right connexion of the whole, and the proper estimation of the several parts, are

sacrificed to reality and clearness. Still, this was the course necessarily adopted by abstract Positivism, during the long scientific introduction which begins with Thales and Pythagoras and ends with Bichat and Gall. It was necessary, in order to elaborate in succession the different sciences; the materials, that is, for our ultimate systematization. During that period, the higher wants of our intellect received but an imperfect satisfaction, under its heterogeneous guardians, theology and metaphysics. But at the present day, when the principle of an universal synthesis is definitively established, as the result of this immense preparatory movement, the subjective method, become at last as positive as the objective, must itself take a direct initiative in our encyclopedic construction. We must look to it to originate the construction, the other must work it out. And this rule is as applicable to each great branch of scientific research, as it is to the whole system of the sciences.

The Woman.—You see me then ready, my father, to follow you as you show how the doctrine of Humanity gives a religious sanction to each of the several essential branches of abstract science, as they successively come forward; and how, by bringing them all into connexion, it gives strength to the highest and ennobles the lowest.

The Priest.—To get a more adequate conception of this synthesis, you must, my daughter, remember at the outset the constant end of human life. That end is to preserve and to perfect the Great Being,

whom we must at once know, love, and serve. Each, of his own spontaneous action, accomplishes these three offices. Religion systematizes them by its doctrine, its worship, its life. The philosophical construction is necessarily prior to the two others; it is, however, ultimately destined to consolidate them and to develope them. In itself, the study of Humanity is as liable to degenerate as the lower sciences are, if we forget that the only object of our knowing her is that we may love her more and serve her better. If we suffer ourselves to be diverted by the means from a due appreciation of, or care for, the end, our systematic growth becomes really of less value than the natural growth of mankind in general.

Thus you see why, at the highest point of the encyclopedic scale, I place MORAL SCIENCE, or the Science of the individual Man. The functions of the Great Being require for their exercise, ultimately, individual organs. These organs must be studied, therefore, at the outset, in order that the service they owe may be properly rendered during the period of their objective existence. On the due rendering of this service will depend their subjective influence. Under this form, Positivism adopts and strengthens the primary precept of the primitive theocracy: *know thyself, to better thyself.* In Positivism, the intellectual principle and the social motive act in concert. As a fact, Morals, the most useful of all the sciences, is also the most complete, or rather it is the only one which is complete,

since its phenomena subjectively embrace all the other, though, by that very fact, they are objectively subordinate to those others. The fundamental principle of the scientific hierarchy gives a direct predominance to the moral point of view as the most complicated and special.

But at this point, the philosophical conformity of Positivism with theology necessarily ceases. Theology, always occupied with the study of causes, placed the study of morals under the immediate control of the supernatural principles by which it explained everything.

Moral observation became thus solely the observation of oneself. And a sanction was given to our personality or selfishness. For we were brought each of us into direct connexion with an infinite power, and thus isolated entirely from our race. Positivism, on the other hand, never seeks for a law but as a guide for action, is always in its very essence social, and bases moral science far more on the observation of others than of oneself, with the view of forming conceptions on moral subjects which shall be at once real and useful. If so, we may feel how impossible it is properly to enter on the study of morals without a previous study of society. In all respects, each of us depends entirely on Humanity, especially with regard to our noblest functions. These are always dependent on the time and place in which we live, as you are reminded by the fine verses in *Zaïre*—

J'eusse été, près du Gange, esclave des faux dieux,
Chrétienne dans Paris, Musulmane en ces lieux.

I had been, by the Ganges, the slave of false gods,
Christian in Paris, Mussulman where I am.

Thus you see how it is that Morals, to which we assign the highest rank, proceed at once to institute Sociology. The phenomena of the latter science are both simpler and more general, as we should expect, looking to the general spirit of the Positive Hierarchy.

The Woman.—Allow me, my father, to stop you a moment at this step. It seems to me to involve a contradiction between the two conditions of your classification, a contradiction I should wish solved. The case before us seems to me an exception to our rule; the phenomena seem to become at once more complicated and more general. I have always thought the moral point of view simpler than the social one.

The Priest.—That is solely, my daughter, because you have hitherto proceeded on feeling rather than on reason. For Morals must, for your sex, be rather an art than a science. If we were to compare the two sciences merely with reference to the number of cases they respectively embrace, you would see that the number of individuals is greater than that of nations. It is this last, however, which absorbs your attention. But, limiting ourselves to the complication inherent in each science, considered in itself, you forget that moral science must take into account the same influences as social

science does, and that over and above these it must appreciate impulses which social science may set aside as inappreciable. I mean the influences of the mutual action of the physical and moral nature of man—an action which is constant, though its laws are as yet too little known. They have great influence on the individual, but sociology pays no particular attention to them, and for this reason: the opposite results produced in different individuals cancel one another when you come to consider nations. But if, on the contrary, in our moral judgment we should neglect such mutual action, we should be liable to the most serious mistakes; we might attribute to the soul what proceeds from the body, or *vice versâ*, a matter of daily occurrence.

The Woman.—I now see, my father, what I did not see, and therefore stopped you at the outset of your hierarchical series. Would you now return to it? You need not fear any further interruption till the end, for any interruption would prevent my mastering the general filiation.

The Priest.—Your objection, my daughter, was in itself a very natural one, and it answers the purpose, in the present case, of bringing into greater prominence our first step in the encyclopedic construction. This first step is the type necessarily of all the others. We shall be able to get over those others more easily, as is the case with any scale whatever. I hope that you will find no difficulty in descending from one science to the next. We

take as our guide the principle which has just led us from moral to social science; we look, that is, to the natural subordination of the respective phenomena of the two sciences under consideration.

This fundamental principle makes you feel at once, that, for the systematic study of society, you require a previous knowledge of the general laws of life. As nations are beings gifted in an eminent degree with life, the natural result is, that the order of life governs that of society. The statical condition of society, and its dynamical progress, would be deeply impaired, were the constitution of our brain or even of our body to change in any noticeable degree. In this case, the simultaneous increase in point of generality and simplicity admits of no doubt. Thus sociology, which was constituted by moral science, constitutes in its turn Biology, which has, moreover, direct relations with the master science. Biology studies life only in so far as it is common to all the beings which enjoy it. Animals, therefore, and plants, form its proper province, though it is ultimately destined for the service of man. The true study of man, however, it can only sketch in a rude outline. From this point of view, Biology, if wisely pursued, is occupied with the study of our bodily functions by the light derived from the study of animals and plants. In these, the bodily functions are seen cleared of all higher complications. This direction given to Biology for logical purposes, may at times tend to expose it to an academic degeneracy. It may be led

to lay too much stress on insignificant beings or acts. If so, philosophy must step in with its discipline to recall it to its true vocation. But it must not fetter the inquiries indispensable to its success.

These first three sciences are so closely connected that I make the name of the middle one stand for the whole, in the encyclopedic system, which I have arranged in a tabular form (*see Plate B, at the end of Catechism*), to render it easy for you to judge the general scheme of the Positive hierarchy. For sociology may be easily looked on as absorbing into itself biology, as its introduction; morals, as its conclusion. When the word *Anthropology* shall be in more common and sounder use, it will be a better name for the three sciences which collectively have man as their object, as its literal meaning is *the study of man*. But for a long time it will be necessary to use the word *Sociology*, in order to mark the principal characteristic superiority of the new intellectual *régime*, which consists most particularly in the introduction into our encyclopedic construction of the social point of view, regarded as absolutely alien by the earlier synthesis.

Living beings are of necessity bodies, and as such, spite of their greater complication, they always obey the more general laws of matter. These laws exercise an invariable predominance over all the peculiar phenomena of living beings, leaving them, however, their spontaneous action. A third step towards

our encyclopedia, in perfect analogy with the preceding ones, places biology, and consequently social and moral science, in dependence on the great science of inorganic matter to which I have given the name of Cosmology. The real domain of this science is the general study of the planet on which man lives, the necessary sphere of all the higher functions, vital, social, and moral. A better name would then be *Geology*, for this conveys the required meaning directly. But our academical anarchy has so destroyed the natural sense of the word that Positivism must renounce its use, until, as will shortly be the case, the pretended science to which it is applied be got rid of off the list. When that is the case, we shall be able to follow more closely the laws of language, and apply to the whole study of inorganic beings a more exact denomination,—one which by its concrete nature is calculated better to remind us that we ought to study each existence in its least complicated form.

This should be the limit of my encyclopedic operation, and there should be no decomposition of cosmology, had I in view only the final state of man's reason. In that final state the inferior sciences must be kept in narrower bounds, the higher have their bounds enlarged. But at present I must provide for the special wants of the initiation of the West. We shall find essentially similar wants recur in the development of each individual. For these two reasons, I feel bound to divide cosmology into two fundamental sciences. The first of

these, under the general name of PHYSICS, has for its object the direct study of the whole order of matter. The other, simpler and more general, has justly received the name of MATHEMATICS. It is the necessary basis of Physics, and, as such, of the whole scientific edifice. It is so as it treats of the most universal form of existence, viewed in relation solely to the phenomena which are found everywhere. Without this division of cosmology, it would be difficult to form a right conception of the spontaneous development of Positive Philosophy. This could only begin by such a study as that of Mathematics, and the greater rapidity with which it grew to perfection, caused it at first to be considered as the only science. Its name reminds us too strongly of this privilege which it originally enjoyed, but which it has long lost. Still the name should be kept. It should not be changed till the type of scientific and logical study which mathematics give has exercised a due control over the general diffusion of our encyclopedic laws. When they are generally admitted, then some less vague and better constructed term may be introduced. It should be so chosen as to point out the true domain of the science, and to act as a systematic check on the blind scientific ambition of those who cultivate it in too exclusive a spirit. Be this as it may, you must feel the necessity of descending as far as mathematics to find a natural basis for the encyclopedic scale—a basis which can make the whole system appear but the gradual development

of the good sense of mankind. Physics are far simpler than the other sciences, but yet not simple enough. The special inductions of physics cannot be reduced to a system without the aid of more general deductions. This is everywhere else the case, only in physics this logical and scientific want forces itself less on the attention. It is only in mathematics that you can proceed to induction without previous deduction. This is a consequence of the extreme simplicity of the phenomena which form the domain of mathematics. In it the process of induction often escapes notice; so much so, that our academic geometricians look on them as deductions. So viewed, they are unintelligible, as there is no source to which you can refer them. There is no possibility of forming convictions really proof against attacks, except they are based ultimately on mathematics, the eternal foundation of Positive Philosophy. Mathematics will always necessarily be the last link in the chain of the sciences; the last step of that subjective connexion, guided by which every man of sound intellect and honest heart will at any time be able, as I have just done, to evolve the fundamental series, the five principal steps of our encycledopic construction.

The Woman.—It is to the influence of feeling upon the intellect to which you have just alluded that I attribute, my father, the ease I find in following you in your construction, so dreaded by me at the outset. The attention of my sex is constantly riveted on morality, as the only solid basis

for the influence it claims as its due. We shall always therefore set a high value on securing a systematic foundation for morality, a foundation capable of resisting the sophisms of bad passions. Above all, at the present day, we are struck with terror at the moral ravages attributable to the intellectual anarchy. It threatens, at no distant period, to dissolve all the bonds that bind men together, unless some irresistible convictions step in to prevent the further growth that seems naturally to await it. The true philosopher may therefore feel sure of the secret co-operation and heartfelt gratitude of all women worthy of the name, when he reconstructs morality on Positive foundations, as a final substitute for its supernatural basis, too evidently worn out. Women who shall feel, as I do now, the necessity of descending with this object to the most abstract sciences, will appreciate at its proper value the unexpected help that reason at length steps forward to give to love. I now understand why your encyclopedic descriptive system, which I mean to study, proceeds in the reverse direction to that adopted in the exposition of which it is the summary. For we must become most familiar with this ascending order, as it is the order which the several Positive conceptions will always observe in their development. The mode you have just adopted of instituting this order obviates, in the main, the repugnance women naturally feel for too abstract a course. For hitherto they have seen it lead but too often to

dryness and pride. Now that I can always keep in sight and recall the moral object of the whole scientific elaboration, and the moral conditions peculiar to each of its distinct essential phases, I shall have as much satisfaction in ascending as in descending your encyclopedic scale.

The Priest.—It will be easy for you, my daughter, to adopt the two methods alternately. For you may remark that, in both directions, the theoretical order will rest on the same principle ; it will, that is, in all cases follow the decrease of generality. All that is required is to refer the fundamental series at one time to the phenomena, at another to our own conceptions, according as it is to be used objectively or subjectively. For in real truth, moral notions comprehend all the others. We arrive at these others by a course of successive abstractions. This it is which constitutes their greater complication. The science of morals, therefore, is more general from a subjective point of view than any of the lower sciences. At the other end of the scale, mathematics are the most general science, solely as being the most simple. As a branch of study, then, they are more general from the objective point of view, less general than any other from the subjective. They are the only science applicable to every form of existence within our knowledge, but they also are the science which gives us least knowledge of the beings with which it deals, for it can only reveal the commonest laws. All the intermediate sciences offer, though in a less degree, in both

respects, the same contrast which exists between mathematics and morals. But whether you ascend or descend, in both cases alike, morals, in the encyclopedic course, are the supreme science, as being at once the most useful and the most complete. It is in morals that science, having thrown off by degrees the abstraction that originally characterized it, forms a systematic union with practice. The steps indispensable as preparations have all been taken.

The wisdom of mankind, then, systematized by Positivism, will retain the admirable, though equivocal term, Morals. In morals alone, the art and the science have one common name—an equivocation which pedants may regret, but which Positivism respects. In this apparent confusion moral science happily finds an equivalent for that which it cannot have. I allude to the discipline which, in all the others, anticipates or corrects the tendency to scientific aberrations, a tendency inherent in our intellectual cultivation as we ascend the encyclopedic scale. As a rule, we restrict each phase of progress to the degree in which it is necessary for the preparation of the next above it. We reserve for the skill of the practical man all the details which may be required in any particular case. Spite of the declamations of academicians, it is allowed that a discipline of this nature sanctions every theory of real interest, excluding only such scientific questions as are childish. At the present day, the intellect and the heart alike demand the

suppression of all such. But the rule just stated is not applicable to moral science. For all the others it is most valuable; but evidently it ceases to apply in the case of the science which stands at the head of the system.

Were moral theories as much cultivated as the rest, their greater complication, in the absence of any special discipline, would expose them to more frequent and more dangerous aberrations. But the heart, in this case, comes forward to guide the intellect. It recalls more forcibly here than elsewhere the universal subordination of theory to practice. It does this by means of the happy ambiguity of the very name, morals. Philosophers ought, in reality, to bring the same dispositions as women to the study of morals; they ought to study them, that is, in order to gain rules for conduct. Only the deductive science of the philosopher should give generality and consistency to the inductions of women. These qualities might otherwise be wanting, and yet they are almost always indispensable to secure the social, or even private, efficacy of moral precepts.

The Woman.—We have, then, now constituted the real scientific system. I should be glad, my father, at the close of this long and difficult conversation, if you would state generally what are the properties of your encyclopedic series, viewed for the future as an ascending series. Under this point of view I shall soon be familiar with it. I can see, without your aid, the moral and intellectual

dangers inherent in this objective cultivation, so long as it remained uncontrolled by the subjective discipline just explained. So long as this was the case, the fact that the different phases of the scientific encyclopedia must be successive, compelled men, in the cultivation of science, provisionally to adopt a system of detail, and to disperse their efforts, in a way which ran directly counter to the essentially general character which theoretical views ought to present. The result was, more especially in the learned, but without the mass being exempt, an increasing tendency, on the one hand, to materialism and atheism; on the other, to a contempt for the softer affections, and a neglect of the fine arts. I have long been aware that under all these aspects, Positivism, rightly viewed, is perfectly distinct from its scientific preamble, nay, is the best corrective of its tendencies. But I cannot, by myself alone, gain a satisfactory view of those essential attributes of Positivism which I am now to appreciate in the system of your theoretical hierarchy.

The Priest.—You may be satisfied, my daughter, with two very important attributes. They correspond to the two general objects of the hierarchy of science, the subjective object no less than the objective. Perhaps in this place I had better say, logical and scientific—logical, if the attention is directed mainly on the method, or scientific, if on the doctrine.

Under its logical aspect, the encyclopedic series

points out the necessary course to be adopted by our scientific education, and secondly, the gradual formation of the true process of reasoning. Mainly deductive in its cradle, that is, in mathematics, for in mathematics the requisite inductions are almost always made spontaneously, the Positive method becomes more and more inductive in proportion as the speculations on which it enters are of a higher order. In this long elaboration, four principal steps must be noticed, the steps at which the growing complication of the phenomena makes us successively develope observation, experiment, comparison, and historical filiation. Take in the point from which we start, mathematics, and then each of these five logical phases naturally absorbs its predecessors. This is but the consequence of the natural subordination of the phenomena. Thus the true logic becomes complete, and as complete, systematic, at the point where the rise of sociology necessitates the introduction of the historical method, just as biology had previously introduced the art of comparison, after that physics had sufficiently developed observation and experiment.

Fortunately for your sex, its ignorance renders it unnecessary, at the present day, to show by philosophical demonstrations, that of which Positivism labours to convince men,—that to learn reasoning, the only way is to reason with certainty and precision on clear and definite matter. Many who are quite aware that to learn an art, you must practise that art, still listen to the sophists who teach them to reason,

or even to speak, by reasoning on reasoning, or by speaking about speech. You were taught grammar and perhaps rhetoric, but at least you were spared logic, the most pretentious of the three scholastic studies; and being spared it, your own reason, judiciously trained in the school of your cherished Molière, was soon able to do justice to the two other classical absurdities. Strengthened as you now are by systematic convictions, you will have no hesitation in treating with proper ridicule the Trissotins who would teach you the art of deduction, without having themselves ever applied deduction in its proper province, mathematics. Each essential branch of the Positive method must always be studied in the particular department of science which gave occasion to its introduction.

The Woman. — This first property fortunately has no difficulty for me. I see in it the statement of simple good sense. So I beg you, my father, to pass on at once to the second general property of your encyclopedic series.

The Priest.—Its second property is, my daughter, that it gives us a systematic conception of the whole order of the world, as is indicated by the second heading of my conspectus. From inorganic matter up to morality, each term in the series rises on the basis of its predecessor, in obedience to this fundamental law, the necessary consequence of the real principle of our hierarchy: *The noblest phenomena are, in all cases, subordinate to the lowest.* This is the only rule of really universal application dis-

covered by the objective study of the world and man. But as this law cannot supersede the necessity of less general laws, it cannot by itself constitute the barren external unity vainly sought by all philosophers from Thales to Descartes.

We renounce then the stimulus of this frivolous inquiry, and we find a more valuable substitute in the moral purpose of all our scientific efforts. Still we are glad to trace, for all our abstract doctrines, an objective bond of union inseparable from their subjective co-ordination. Our practical social experience above all must turn to account such a view of the system of our destinies. Our dependence and our dignity become thus connected one with the other, and we shall be better disposed to feel the value of voluntary submission, for on submission depends mainly our moral, and even our intellectual improvement.

I would call your attention to the fact, and this must be considered as a complement of the great law above mentioned, that from the practical point of view, it represents the order of the world as increasingly susceptible of modification in proportion to the increasing complication of its phenomena. Improvement always implies imperfection, and imperfection increases as complication increases. But you see at the same time that man's providence becomes more efficient, and has more varied agents at its command. The compensation thus gained is still, doubtless, inadequate, so that the simplest order generally remains the most perfect, though under a blind guidance. Still, this

general law of the liability to modification places morals as the supreme art in two ways, first by virtue of its superior importance, next because it offers a larger field for wise action on our part. Practice and theory, then, combine to justify the predominance which Positivism systematically allows to morals.

The Woman.—Since you have now explained to me sufficiently the whole system of Positive doctrine, I would wish, my father, before leaving you to-day, to know beforehand the object of the two other conversations you promised me in this second part of your Catechism. I do not see what is left for me to know, as regards the systematic basis of the Universal religion, nor why I may not pass at once to the direct and special study of the system of life.

The Priest.—Our conceptions hitherto, my daughter, have been too abstract and too general to make a sufficient impression on you. I must complete them by some less general explanations, of a more concrete and definite character, explanations too of which I shall make further use. Without detaining you at each particular phase of the encyclopedic construction, as will be the case in the new education of the Western world, I shall simply ask you to appreciate separately the two unequal parts which, historically, make up the whole of Positive Philosophy.

That philosophy embraces the whole order of the world. It is a natural division to take separately the order of the world external to man, and the

social and moral order of man's world. The first includes cosmology and biology. Under the name of *natural philosophy*, the term ordinarily used in England, it constituted the scientific domain of the ancients, and even of this domain they could only give a static sketch. Besides that the true scientific spirit did not admit, at that time, of a more complete freedom, the state of society was adverse to a premature extension. The result of such extension could only be to compromise the existing order without really aiding ulterior progress. In morals, however, the exceptional genius of Aristotle, after reducing to a system, as far as was possible, natural philosophy, prepared the way for a sound philosophy, by an adequate sketch of the two essential parts of human statics, first the society, then the individual. So much was he in advance of others, that he was not really appreciated till the Middle Ages, when the provisional separation of the two powers gave a direct impulse to the progress of our most important speculations. But no social impulse, however valuable, could dispense with the necessity of a long scientific preamble. The separate sciences must be worked out before true philosophy could enter into possession of its highest domain. Hence this provisional division of physics from morals lasted on to our own day. By virtue of its still existing, it is under its auspices that we enter the last transitional stage of the reason of the Western world, directed by Positivism.

CONVERSATION VII.

THE ORDER OF THE EXTERNAL WORLD—INORGANIC MATTER, LIFE.

The Woman.—On studying the conspectus which is the summary of our fundamental conversation, I see, my father, we must have two others, as you promised me at its close, on the subject of the Positive doctrine. My heart must first make me feel the need of each separate science as a means towards the attainment of the end of this immense scientific construction; that end being the systematization of morals. My intellect must now be brought to see how the separate stages of this abstract edifice rise one above the other, from the basis to the summit. I may be content with this. I need not penetrate within. This systematic ascent is the indispensable complement of the descent which I made under your guidance—a descent necessary as a foundation for the ascent. If the mind of man can really mount by upward steps, almost insensibly, from the lowest mathematical notions to the sublimest moral conceptions, no sight can be more worthy of my admiration. My sex never can follow such a filiation in detail, but it must see in outline that it is possible, in order to be sure that systematic morals can be rested on really safe foundations. Then, the opinion of women will brand, as you wish it to do, the anarchical sophists who, though faith in all theology is abso-

lutely decayed, oppose the substitution of Positive faith. Their object is to secure an indefinite extension of the religious interregnum which they find favourable to their moral unworthiness and their intellectual incapacity. You may then without fear detain me upon the mathematical step, as mathematics, according to you, are the only solid basis for our theory of the world. The marked aversion felt for this study by all our metaphysical make-mischiefs, predisposes me to see that mathematics have the efficiency for organization you attribute to them.

The Priest.—To get a clear conception of mathematics, as the logical and scientific basis of the whole edifice of abstract science, it is enough, my daughter, to take an accurate survey of the domain assigned to them in our encyclopedic table. Mathematics study directly universal existence, when reduced to its simplest and consequently lowest phenomena, the phenomena on which necessarily rest all other real attributes of that existence. These fundamental properties of any being whatever are number, extension, movement. Whatever cannot be considered under these three points of view can have no existence except in our understanding. But nature shows us many beings of whom we can know nothing beyond the elementary attributes. Such are the stars. They are from their distance only accessible to us by the sight. They admit, therefore, only of mathematical study, quite sufficient, it must be allowed, to form a proper guide as

to our true relations towards them. Therefore it is that astronomy will always furnish the most direct and complete application of mathematical science. Still if the general laws of number, extension, motion, could have been studied nowhere but in the heavenly bodies, they never would have been discovered, extremely simple though they be. But as you find them everywhere, they were open to discovery in more accessible cases. We had but to put aside by a series of unconscious abstractions the other attributes of matter which complicated the question.

And here let me point out how, under the auspices of our hierarchical principle, we may get the true internal distribution of each great science as naturally as the general co-ordination of the sciences. Mathematics cannot be reduced to less than three constituent parts—the calculus, geometry, mechanics. These three are a progressive series, from the historical no less than the dogmatical point of view, a series essentially analogous to that which is seen on a larger scale in the whole of the abstract system. The ideas of number are certainly more universal and simpler than those even of extension, and these on the same ground, in their turn, precede those of motion.

In the case of most of the stars, our real knowledge cannot extend beyond an accurate enumeration. We cannot go so far even as to say what their shape or size is, nor are we concerned with it. Phenomena as well as beings admit the numerical

point of view. It leaves all things indistinct, but it is really the only one universally applicable, since none of our thoughts but come under it. It is of course but a rough view, but it may be put to a good use. We may use number to perfect our ideas of harmony and stability. In fact, the best types of these are found in number. And so you see children of themselves begin their initiation in abstract science, by simple speculations in number, long before they begin to think on the attributes of space.

As for motion, you easily see the increase of complication and the decrease of generality which make this study the highest part of the domain of mathematics. This is why the Greeks, forward as they were in geometry, never could master even the outline of mechanics, except for some cases of equilibrium. They never had a glimpse of the elementary laws of motion.

If we compare these three essential parts of mathematics, we see that the calculus of which algebra, rather than arithmetic, is the principal development, has a logical destination in particular, over and above its peculiar and direct use. Its real essential adaptation is to enlarge to the utmost our power of deduction. The study of extension and of motion acquires, by the introduction of the calculus, a character of generality and coherence, which they could not have unless all their problems were transformed into mere questions of number. From the scientific point of view, on the other hand,

it is geometry and mechanics which mainly constitute mathematics; for they, and they alone, enable us directly to form our theory of universal existence, viewed as passive in geometry, in action in mechanics.

Mechanics, then, take an important encyclopedic position, as the necessary transition between mathematics and physics. The peculiar characteristics of both are found in close combination in mechanics. In them logic is seen to be no longer purely deductive, as it was supposed to be in geometry, owing to the extreme facility of making the required inductions. In mechanics we begin to feel distinctly the need of an inductive basis; nor is it easy to trace such a basis amongst our concrete observations. We require it, to allow free scope for the abstract conceptions which are to connect with it the general problem of the composition and communication of motion. It was the want of this external foundation which prevented mechanics, as a science, from being developed till the seventeenth century.

Up to that time, mathematics had only established subjective laws, the only laws which geometry and the calculus reveal, where men do not as yet see that subjective necessarily imply objective laws. These last, however, became the objects of distinct attention, from the great difficulty they presented to the founders of mechanical science. The three fundamental laws of motion are so important and so universal that I must state them here, as the

best types of true laws of nature, which are nothing but general facts, allowing of no explanation, but serving as the basis of all rational explanations. The prevalence of metaphysics was a great hindrance to their discovery, but the greatest was the inherent difficulty of that discovery. For it was the first capital effort of the genius of induction, enabled at length to discern, in the midst of the commonest events, general relations which had hitherto escaped all the efforts of man's intellectual activity.

The first law, discovered by Kepler, is this: all motion is naturally rectilinear and uniform. Hence curvilinear, or any movement which is not uniform, can only be the result of a continuous combination of successive impulses, which impulses may be either active or passive. The second law, due to Galileo, sets forth the independence of the movements of the bodies that form parts of a system—the independence, that is, in regard to their movement in common as a system. But this community of movement must be complete in velocity as well as in direction. Only on this condition can the particular bodies that combine to form the whole remain in the same state of relative rest or motion, as if their whole were motionless. So this second law is not applicable to rotatory movements. And it was, therefore, from the consideration of such movements that came the faulty objections which it met with on its discovery. Lastly, the third law of motion, that of Newton, establishes that, in every case of mechanical collision, action is always accom-

panied by equal and contrary reaction, provided that, in measuring every change, proper regard be paid to the mass of the bodies brought into contact, as well as to their speed. This third law is the basis of all notions relating to the communication of motion, just as that of Galileo is of those that concern its composition, whilst Kepler's law determines what each motion is separately by its own nature. These three laws together are sufficient to enable us to enter on a deductive solution of the general problem of mechanics, by bringing the more complicated cases under the more simple. In this gradual process we avail ourselves of mathematical artifices often difficult to invent.

These general laws will be of use to you as giving a direct explanation of numbers of phenomena of daily experience, in the midst of which you live without understanding or even perceiving them. They are eminently fitted to make you feel what it is which constitutes the true genius of science. Finally, you should remark how each one of them naturally ranges itself under a law common to all phenomena whatever, to social and moral quite as much as simply material phenomena. The first law connects with the law of persistence which we trace everywhere. The second connects with the law which recognises the independence of the action of the part as regards the conditions common to the whole. By this law, in social questions we find it possible to reconcile order with progress. As for the third, it is at once universally applicable, the

application varying only so far as the influences concerned vary. This philosophical connexion of the three laws of motion completes our estimate of the importance, in an encyclopedic point of view, of mechanics, the last portion of the domain of mathematics.

The Woman.—These considerations are so abstract and novel, that they naturally, my father, are beyond my grasp for to-day. But I feel that, if allowed time for sufficient reflection, I shall be able to master them. I beg you then to pass on at once to the direct study of the external world.

The Priest.—To place this study on its proper philosophical footing, I am compelled, my daughter, to require of you one last effort relative to our encyclopedic construction. I gave the name of Physics to the whole of the second cosmological science. You must break up this whole into three great sciences, really distinct one from the other. They are, taken in their ascending order, now becoming familiar to you—first, Astronomy; next, Physics properly so called, and which keeps the common name; lastly, Chemistry, as you may find by consulting our synopsis. So the hierarchy of science finally offers to your view seven degrees, in the place of the five hitherto recognised. We pass from one form of it to the other, by simply drawing out into fuller detail the second of the five original degrees, just as you lengthen a pocket telescope by drawing out its tubes. It is only when you come to apply them, that you will see in each

case which of the two arrangements you should adopt.

For in fact, our fundamental series allows of several different arrangements, according as you contract it or enlarge it, the better to satisfy our different intellectual wants. Only we must never invert the order of succession. The most condensed form allowed is as clearly indicated in the synopsis as the most expanded. At a further stage of your advance you will often reduce the whole encyclopedic bundle to the simply dual form of cosmology and sociology. To do this at first would expose you to vagueness. But beyond this you will never go, so evidently impossible is it to reduce objectively one under the other the two primary groups. The only union possible for them is subjective, attainable by placing oneself directly at the religious point of view.

By the help of very familiar language I have pointed out to you this expansion of the encyclopedia. I must now give reasons for it. This I do by explaining its nature.

The Woman.—I have but a slight knowledge, picked up in conversation, of the three sciences you have just introduced. But I can guess, my father, your reason for intercalating them here. Your doing so anticipates a wish I was on the point of laying before you, as to the continuity of the encyclopedic series. When comparing in this respect the higher and lower sciences, the primitive construction on the scale of five degrees offered me a

serious disparity. I find it easy, by the simple connexion of the phenomena, to see how we rise insensibly from biology to sociology, and from sociology to moral science, though I still need on this point your special explanations to give greater precision to my ideas. But on the other hand, I found it difficult at first to see how we pass from mathematics to the direct study of the order of inorganic matter, still more difficult to see how we passed from cosmology to biology. It is true that this may arise from my more complete ignorance of the lower conceptions. But I felt also that this want of proportion must be connected with the very constitution of our scale, as at first constructed, though I could in no way see the remedy, nor even whether there were a remedy or not. I shall find it easy then to accustom myself to the seven encyclopedic steps, if by this slight complication I feel my sense of order gratified. Still I allow, that had you begun with seven at first, I should have felt too great a difficulty in conceiving your abstract hierarchy as a whole.

The Priest.—You have rightly guessed the real motive of my final modification. It remains therefore only for me, my daughter, to complete the work of your instinct, by pointing out in a systematic way the nature and object of the three sciences I have introduced.

Positive religion defines astronomy as the study of the Earth, as one of the heavenly bodies—that is to say, astronomy is the knowledge of the geome-

trical and mechanical relations of the earth to the other stars, so far as such relations can affect our destinies by influencing the state of the earth. We subjectively, then, condense all astronomical theories round our globe as a centre; and we absolutely reject all theories which, as disconnected with our globe, are by that fact at once mere idle questions, even granting them to be within our reach. This leads us finally to eliminate, not merely the so-called sidereal astronomy, but also all planetary studies which concern stars invisible to the naked eye, and which have consequently no real influence on the earth. The true domain of astronomy will now, as at the beginning of things, be limited to the five planets which have always been known, together with the sun, equally the centre of their movements as of the earth's, and the moon, our only satellite in the heavens.

The difference between our doctrine and that of the ancients, here, as elsewhere, consists essentially in the substitution of the relative for the absolute, so that a centre which was long objective becomes purely subjective. Hence the discovery, or rather the proof, of the double movement of the earth is the most important of all the revolutions in science that took place whilst human reason was yet in its preliminary state. One of the most eminent precursors of Positivism, the sagacious Fontenelle, enabled your sex to see the philosophical bearing of this revolution, so far as the time admitted, in a charming little work, which, though apparently

frivolous, is justly entitled to the immortality it has gained.

In fact, the earth's motion rendered the dogmas of Positive science directly incompatible with those of any theological system. For whereas our widest speculations previously might wear a character of absoluteness, they became henceforth essentially relative. The discovery of our planetary gravitation soon followed. It was the scientific consequence of the former, and its philosophical complement. The influence of the two theories on the whole encyclopedic system of science has been greatly checked by the empirical views of our academicians. Positivism finally establishes them as the primary general basis for the direct study of the order of the material world, which is thus brought into immediate connexion with the mathematical foundations of the whole doctrine.

In astronomy, the point of view from which we regard the external world is simply that of geometry and mechanics. We put aside all inquiries, as absurd as they are idle, as to the temperature of the stars or their internal constitution. But, when we pass from astronomy to physics properly so called, by an almost imperceptible transition through the intermediate stage of planetary mechanics, we penetrate more deeply into the study of inert nature. In order, however, to give a truer idea of this new branch of science, we must first gain a conception of the highest cosmological science. It has a more decided character, and so enables us more

easily to grasp pure physics, which are somewhat indefinite if you approach them directly. By adopting this course, our attention is called to one of the most important logical precepts of Positivism, that, viz., which bids us, in all cases, look first to the two extremes if we wish to form a right conception of the intermediate step by which they are connected. Chemistry was actually introduced as a distinct science, in the East and in the West, several centuries before physics. Galileo was led by his instinct to create the science of physics, with a view to establish a sound mode of transition from astronomy to chemistry, in place of the previous chimerical connexion.

At once to shorten and to simplify my explanation of the two, consider Chemistry and Physics as in the main subject to the same general influences. The difference really consists in the greater or less intensity of the modifications which the constitution of matter receives from them. But though this is the only difference, there is never any room for doubt as to the true nature of each case, spite of the confusion introduced by the schools. At their highest intensity, states of heat, of electricity, even of light, modify the constitution of matter so far as to change the internal composition of substances. In this case, the event is within the department of chemistry, that is, it comes under the general laws of composition and decomposition. In both these processes equally, we can, and ought to, look on the combination as simply binary. The combination

may be repeated three times in succession. But we can seldom exceed this limit, as the union becomes more difficult and less stable in proportion as it becomes more complicated. At a lower degree of intensity the influences above-mentioned can only modify the condition of bodies, they cannot alter their substance. In this case, matter is studied under the strictly physical aspect. The two sciences, physics and chemistry, are equally universal, but the decrease of generality is as sensible as the increase of complication, when we pass from the one to the other. For physics, as they study the whole of the properties which make up every material existence, look on all bodies as in kind the same. The only difference is one of degree. The several branches of physics must then correspond to the different senses by which we gain a knowledge of the external world. Chemistry, on the other hand, looks on all substances as in their nature distinct, and it chiefly addresses itself to the problem of determining their radical differences. The phenomena which it studies are always possible in any given body. But they are practically never found in it, except under special conditions. The concurrence of these conditions is rare and difficult, so as often to demand the intervention of man.

Of these two neighbour sciences, physics are logically the most important, chemistry scientifically. Such is our judgment on their relative encyclopedic value, when we have once allowed the indispensable necessity of both, their theoretical and practical

necessity. It is in physics that the genius of induction finds its free career, by the development of observation, which was too spontaneous in astronomy, and of experiment, which nowhere else leads to such unequivocal results. But chemistry carries the day as to the encyclopedic importance of the notions we derive from it. Its extreme imperfection as a science, which can only cease under the discipline of Positivism, has not prevented its throwing a strong light and exercising a powerful influence on the whole reason of Western Europe. Its valuable efficiency in this respect is the result of its general analysis of the inorganic matter in the midst of which we live, gaseous, liquid and solid. And as the complement of this it has performed the equally indispensable analysis of vegetable and animal substances. By this analysis we are enabled to form a conception of the fundamental economy of nature. This was previously unintelligible to us, because we had not proved that the material elements of which all real beings, lifeless as well as living, are composed, are essentially identical.

So you may see how chemistry properly so called, is alone competent to form the normal transition between cosmology and biology, the need of which transition you expressed by your wish for unbroken continuity. You would set a still higher value on this great encyclopedic condition, as favourable ultimately to the heart as to the intellect, were I to point out the true internal arrangement of astronomy, physics, and chemistry, as I did in the case

of mathematics. But we must keep such developments for more special conversations. They are not immediately indispensable from the religious point of view. Mathematics may serve as a type of the rest. And you may learn from it the general possibility of there being a really gradual ascent from mathematics to morals, by the simple application, with an ever increasing exactness and detail, of the unchangeable principle of our hierarchy.

When you come, after this subjective or logical appreciation, to add to it as a complement an equivalent objective or scientific appreciation, you can trace in the general succession of the branches of abstract study a real concrete scale, if not of beings, yet of existences. In astronomy you have only the simple mathematical existence. Almost a mere idea previously, in astronomy it becomes a reality in the case of bodies which we can only examine from that point of view, and which are therefore naturally the best type of such existence. In physics we rise to phenomena which admit of a more accurate and closer examination. We take a decided step onwards towards man. Lastly, in chemistry we deal with the noblest and most widely spread form of merely natural existence. We never however lose sight of its subordination to the previous sciences, as required by our Universal law. Though the great objective conception, which is the result of this progression, can only find an adequate development in biology, it is important to notice its germ in cosmology, in order thoroughly to master the

true principle of classification for beings of whatever order.

The Woman.—Looking at this admirable continuity, I see in their true light, my father, the noisy disputes which from time to time break out between the different departments of science. My natural predilection, as a woman, for moral explanations led me to look on these scientific discussions as, in the main, attributable to the passions of men. I now see a more legitimate origin for them. I ascribe them to the profound uncertainty felt by the different classes of scientific inquirers, as to what are their respective provinces. They have no encyclopedic principles to guide them. And the sciences succeed one another, in such a way, that the transition from one to the other is scarcely perceptible.

The Priest.—The continuity you admire, my daughter, is the most important philosophical result we have attained by the combined efforts of modern reason. The true object of philosophy is to connect as closely as possible all phenomena and all beings. Practical skill adds completeness to this general result. For our artificial improvements always end in the strengthening and developing the natural connexions established by science. Thus you may begin to see that the spirit of modern philosophy is not exclusively critical, as it is accused of being, and that it substitutes durable constructions for the decrepit remnants of the old doctrine. At the same time, you may already see at this point the

necessary incompatibility of Theology and Positivism. It is a consequence of the irreconcileable opposition between laws and supernatural will. What becomes of the wonderful order we have traced, which, by a graduated series, connects our noblest moral attributes with the lowest natural phenomena, if we introduce an infinite power? The capricious action of such a power would allow of no prevision. It would threaten our order at any moment with an entire subversion.

The Woman.—Before I attempt to master directly this general continuity, there remains, my father, one great gap to fill up. We have not treated of life. You must now place that before me in a systematic point of view. Whilst descending our encyclopedic series, I saw the natural connexion of the science of life with sociology. But I cannot get to see, as yet, any natural connexion between it and inorganic matter. An impassable abyss seems to me to separate the domain of life from that of death.

The Priest.—That you feel this difficulty, my daughter, is in full conformity with the historical progress of the scientific initiation of the race. Scarcely two generations ago, thinkers of real ability were unable to form a clear conception of the connexion between life and matter. And yet it is a point of fundamental importance, the capital difficulty of all natural philosophy.

In the first place, it was natural, on the rise of chemistry, that cosmologists should push on their

study of matter as far as its noblest and most complicated phenomena. The next step required was, that biologists should descend to the lowest and simplest functions of life, the only ones that could admit of a direct connexion with the inorganic basis laid by the cosmologist. Such was the most important result of the admirable conception due to the true founder of the philosophy of biology, the incomparable Bichat. By a profound analysis, the most noble vital functions, even in man, were considered by philosophical biology as always resting on the lowest, in obedience to the general law of the order of nature. Animal life is in all cases subordinate to vegetable life; in other words, the life of relation is subordinate to that of nutrition.

This luminous principle leads us to see that the only phenomena, really common to all living beings, are those of the decomposition and recomposition of their substance, which they are constantly undergoing from the action upon them of external influences; in other words, of their *milieu*. So our whole system of vital functions rests on acts which have a strong analogy with chemical results. The only real difference lies in the greater instability of combination. In the vital phenomena, the complications are also, it should be remembered, more complicated. The simple and fundamental life—that in which decomposition and recomposition are the exclusive phenomena—is found only in the vegetable. There it reaches its highest development. For plants can directly assimilate inorganic materials,

and change them into organic substances. This is never the case with higher beings. In fact the general definition of animal life is, that it derives its nourishment from living substances. On this definition, follow, as necessary conditions, the capacity of discerning these substances and the power of procuring them—consequently sensibility and contractility.

To consolidate this, his fundamental analysis of life, the great Bichat was soon compelled to construct an anatomical conception which might be at once its complement and its strictest expression. The cellular tissue alone is universal and forms the proper seat of vegetable life. Animal life resides in the nervous and muscular tissues. This conception completes the general idea of biology. It establishes a sufficient agreement between its statical and dynamical point of view to enable us to pass, with propriety, from the function to the organ, or from the organ to the function.

In obedience to the precept of logic which bids us study all phenomena in the beings where they are most strongly marked and most free from any complication with higher phenomena, the theory of vegetable life becomes the normal basis of biology. It establishes directly the general laws of nutrition by a consideration of the case to which they apply in their simplest and intensest forms. This is the only part of biology which could be absolutely kept separate from sociology, were we for a moment to suppose that a subjective arrangement did not direct

all objective intellectual cultivation. The theory of vegetable life is the natural transition from matter to life.

The Woman.—I see by this, my father, that you are able to establish a continuous series so as to include the lower part of the scientific hierarchy. But when the point of departure is a form of life so low as the simple life of the vegetable, I do not see how we can rise to the true type of life, man, although I quite recognise that man is subject to the laws of nutrition as he is to those of weight.

The Priest.—The difficulty which you feel, my daughter, is precisely the one attempted to be met by the most important artifice in biology. All biologists from Aristotle to Blainville have, each in turn, contributed to its formation. Their object has been to form an immense scale, at once objective and subjective, destined to connect man with the plant. If the two extremes alone existed, a supposition which in no way involves a contradiction, then our scientific unity would become impossible, or at any rate very imperfect, in consequence of the sudden break in our construction. But the immense variety of animal organisms enables us to establish between the lowest form of life and the highest, as gradual a transition as our intelligence can require.

Still this concrete series is necessarily not continuous, by virtue of the fundamental law which, while it allows of secondary variations, yet keeps each species permanently distinct. The old intellectual system was a great obstacle to the free

growth of our great construction; for it vainly endeavoured to find in this permanence of species the absolute result of objective relations. But the predominance in our encyclopedia of the subjective method puts a final end to all such sterile and endless debates. In forming the animal series, it takes as its continual guide the true object of that formation—a logical rather than a scientific object. As we only study the animals to gain a sounder knowledge of man by tracing through them his connexion with plants, we are fully authorized to exclude from our hierarchy all the species which disturb it. An analogous motive enables us, or rather commands us, to introduce into the series, under proper restrictions, some races purely of our own creation, created for the special purpose of facilitating the more difficult transitions, without any shock to the statical and dynamical laws of animal life. A fuller study of certain animals is really a question of practical utility, in the case of the few species with which the human race finds itself, on various grounds, more or less connected. All other zoological details are but the result of an intellectual degeneracy. Biology is, by its complication and vast extent, more than most sciences exposed to scholastic absurdities, so numerous even in mathematics.

The animals, which are really links in our chain, will, as a whole, always have for us profound scientific interest. They tend to throw light on the general study of all our lower functions, as we

can, in them, trace each function as it gradually becomes more simple or more complicated. Man's existence is really but the highest step in animal life. So the highest notions of sociology and even of moral science have their first germs in biology, for the minds of really philosophical power which are able to detect them. For instance, it becomes easier for us to grasp our sublimest theoretic conception, if we learn to look on each species of animals as potentially a Great Being. Actually it is more or less abortive, from the inferiority of its organization, and the growing predominance of man. For a collective or social existence is the form to which the life of relation, which is the characteristic feature of animality, necessarily leads. But this result, which all aim at, cannot, on one and the same planet, be attainable by more than one of the sociable species.

The Woman.—From your explanations I see, my father, how biology, when cultivated in a philosophical spirit, fills up all the serious gaps in your construction, by forming a gradual transition between the external world and man. This immense progression, at once of beings and phenomena, in constant conformity with the principle of the Positive hierarchy, connects at its lower end with the regular succession of the three essential forms of the existence of matter. I see in it the full realization of that admirable continuity which at first seemed impossible. But before quitting the domain of life properly so called, I should be glad

to know more clearly and precisely its two essential parts, vegetable and animal life.

The Priest.—You can gratify this reasonable wish, my daughter, by mastering the three great laws which govern each of them. You must look on these laws as so many general facts, subordinate to one another but completely distinct. Taken together, they explain both the continuous functions of the life of nutrition and the intermittent functions of the life of relation.

The first law of vegetable life, the necessary basis of all our study of life, without any exception for the case of man, consists in the renewal of its substance which every living being constantly requires. This fundamental law is followed by that of growth and decay, ending in death. Death is not in itself the necessary consequent of life, but it is everywhere the constant result of it. Lastly, this first biological system is completed by the law of reproduction, by which the preservation of the species compensates the loss of the individual.

The most important property, common to all living beings, is the aptitude each has to produce offspring similar to itself, as it in turn was produced by similar parents. Not merely is it true, that no organic existence ever sprung from inorganic nature ; but further, no species of any kind can spring from one of a different kind, either inferior or superior. The limits of the exceptions to this rule are very narrow, and are as yet but little known. There is then a really impassable gulf

between the worlds of life and of matter, and even, though less broad, between the different forms of vitality. This view strengthens our position, that any simply objective synthesis is impossible. But it in no way impairs the true subjective synthesis, in every case, the result of a very gradual ascent towards the type of man.

As for the three laws of animal life, the first consists in the need of alternate exercise and rest which is felt throughout the whole life of relation, with no exception for our noblest attributes. This intermittence, which is the characteristic of the animal functions, is naturally connected with the beautiful observation of Bichat on the constant symmetry of the organs answering to those functions. Half of each organ can be in action whilst the other half remains passive. The second law, which here, as elsewhere, presupposes the preceding one, without being a consequence from it, proclaims the tendency of each of these intermittent functions to habitual exercise—that is to say, the function has an inherent tendency to reproduce itself spontaneously when the original impulse has ceased. This law, the law of habit, finds its natural complement in that of imitation, nor are the two really distinct. According to the profound remark of Cabanis, the aptitude to imitate others is but the result of the aptitude to imitate oneself, at least in every species capable of sympathy. Lastly, the third law of animal life, in subordination to that of habit, consists in the capability of improvement both in the

statical and dynamical point of view, inherent in all the phenomena of relation. In all alike, exercise strengthens the functions and organs, prolonged disuse tends to weaken them. This last law rests on the two others, but is distinct from them. It sums up the whole theory of animal life, as you at once saw was the case with the last law of vegetable life.

By a combination of these two great laws, each the last of its respective series, you form a seventh law of life, that of hereditary transmission. This deserves a distinct scientific appreciation, although logically, it is only a necessary consequence of the preceding laws. As every function or structure in the animal world is perfectible up to a certain point, it is clear that every living being's capability of reproducing its like may fix in the species the modifications which have taken place in the individual, supposing those modifications to have taken sufficient root. It follows that there is a power of improvement, limited but continuous, dynamical in the main, but also statical, in every race whatever, each generation in succession contributing its quota. This important faculty, in which the two systems of biological laws find a natural expression, is susceptible of greater development in proportion as the race is higher. For by being higher it more readily admits of modifications, as it is also more active by virtue of its greater complication.

Although the general laws which regulate hereditary transmission are as yet too little known, the

above considerations indicate its high efficacy as regards the direct amelioration of man's nature, his physical, intellectual, and above all his moral nature. It is an indisputable fact that hereditary transmission is as applicable, or even more applicable, to our noblest attributes as to our lowest. For phenomena become more susceptible of modification, and consequently of improvement, in proportion as they are by nature higher and more special. The valuable results obtained in the principal races of domestic animals convey but a faint idea of the improvements which are reserved for the most eminent species, under the systematic guidance of its own providence.

The Woman.—This general conclusion of the study of life makes me fully see its theoretical and practical importance. I feel now ready to study directly the order of man's world, reserved for our last conversation on the doctrine of Positivism.

The Priest.—You may, my daughter, find it useful to sum up, under its most important philosophical aspect, our present conversation. You may do it by merely contrasting, as you see is done in our synopsis, the two divisions of Positive Philosophy, the historical and doctrinal divisions. In the historical division, the one adapted for the initiation alike of the individual or the society, we place biology in close connexion with cosmology. In the doctrinal, which represents our ultimate state, on the contrary, we combine biology with sociology. The contrast brings out clearly the

most important characteristic of the order of life, as the natural connecting link in the series between the world of matter and the world of man.

CONVERSATION VIII.

MAN—FIRST, AS A SOCIAL, SECONDLY, AS A MORAL BEING.

The Woman.—Before we enter on the highest province of science, I must draw your attention, my father, to a general difficulty. It is the outcome of the metaphysical objections I have often heard urged against the extension of the Positive doctrine to this province, an extension on which its success depends. To subject social and moral phenomena to invariable laws of the same nature as the laws to which the phenomena of life and matter are subjected—this is represented by certain reasoners as incompatible with the liberty of man. These objections always seemed to me simply sophistical, yet I never knew how to meet them. They influence far too many, and act as a check on their natural inclination to adopt Positivism.

The Priest.—It is easy, my daughter, to overcome this preliminary difficulty by a direct statement of the nature of true liberty.

Liberty, in its true sense, is in no way incompatible with the order of things. On the contrary, in every case liberty consists in obeying, without ny hindrance, the laws which in each case are

applicable. When a body falls, it shows its liberty, by moving according to its nature towards the centre of the earth, with a velocity proportionate to the time, unless the interference of a fluid modifies its natural action. So in the department of life, every function, vegetable or animal, is said to be free, if it exerts itself according to the laws applicable to its case, without any hindrance from within or from without. The intellectual and moral existence of man admits of the application of the same principle. This is seen directly in the case of our action, but if true of our action it becomes at once necessary for the motor of our action, that is, our affection; necessary also for that which guides our action, our reason.

If liberty for man consisted in his obeying no law, such liberty would be even more immoral than absurd, for it would make every system of life impossible for the individual or for the society. Our intellect then most fully evidences its liberty when it fulfils that which is its vocation, in its normal state—when it becomes, that is, the faithful mirror of the world without, in spite of the physical or moral impulses which might have a tendency to disturb its action. No one can refuse an intellectual assent to demonstrations which he understands. Nay more, no one can reject the opinions which are generally received by those among whom he lives, even though he do not know the foundation on which they rest, granting that he have no previous belief of the contrary. For instance, we might

challenge the proudest metaphysicians to deny the earth's motion, or doctrines of still more recent origin; and yet they have no knowledge whatever of the scientific proofs of such doctrines. It is the same in respect to moral order. It would be one mass of contradictions, nay the very idea of it would be contradictory, were it possible for every one, at his own good pleasure, to hate when he ought to love, or *vice versâ*. The will admits of a liberty similar to that of the intellect. The will is free, when our good instincts acquire such ascendancy that our affection can do its proper work, and, by its impulse, enable us to overcome our bad instincts, the egoistic motors. Thus in every case equally, true liberty is inherent in, and subordinate to, the order which prevails, whether for man, or in the external world. But in proportion as the phenomena become more complicated, they become more exposed to disturbance. Hence the need of greater efforts to maintain their normal state—efforts, however, for which there is abundant scope, owing to their being more open to systematic modifications. Our highest liberty, then, consists in making, as far as possible, our good inclinations predominate over our bad. This, too, is the direction in which our power is capable of most extension, provided always that, in our intervention, we act in constant obedience to the fundamental laws of the whole order of things.

The doctrine of metaphysics on the so-called moral liberty must be considered, historically, as a tem-

porary result of modern anarchy. Its direct aim is to sanction complete individualism, the ultimate limit to which we have been approximating since the close of the Middle Ages, and during the insurrectionary period which in Western Europe naturally followed on that close. But this sophistical protest against all sound discipline, whether private or public, will never be able to fetter Positivism, though successful as against Catholicism. It will never be possible to represent as hostile to the liberty and dignity of man, a doctrine which places on a sure basis, and gives free scope to, the action, the intellect, and the feelings of man.

The Woman.—By the aid of this preliminary explanation, I shall be able, my father, henceforth to meet sophisms which have yet great weight, where there is deficient cultivation. Would you now explain at once how Positivism evidences its universal competence by a successful application of its doctrine to the phenomena of society?

The Priest.—At the outset, my daughter, you must look on the great science of sociology as made up of two essential parts: the one statical, or the theory of order; the other dynamical, or the theory of progress. It is the first that claims our special attention in religious instruction, for there the fundamental nature of the Great Being is the direct object of our study. But the dynamical portion must complete the conception formed by the first, by explaining the successive doctrines of Humanity, in order to a right direction of our social action.

These two halves of sociology are bound one to another in closest union, by virtue of a general principle laid down by Positivism, with a view to connect throughout the study of movement with that of existence. *Progress is the development of order.* Such a law, applicable even in mathematics, finds a larger application in proportion as the phenomena become more complicated. The distinction in this case becomes more marked between the statical and the dynamical state. At the same time the simplification produced by this connexion of our studies acquires a greater value. It is in sociology, then, that this great principle finds its best application, as it is to sociology that we trace its systematic adoption. In this science it is as applicable if you invert it, as if you take it as it originally stands. For the successive states in which man has existed must in this way throw more and more light on the essential constitution of the race. The germs of that constitution must be traceable in its first outline in the primeval state. But to explain the theoretical and practical efficacy of dynamic sociology is the special object of the conversation with which we shall conclude this Catechism. For the present, I must confine myself to an explanation of the principal notions of social statics.

The Woman.—I may add that your doing so, my father, suits my inadequate knowledge of history. Though the conceptions of social statics must be more abstract than those of social dynamics, I shall find it easier to grasp them, if I give the attention

which their importance and difficulty require. At any rate, I shall be supported under the sense of my ignorance by the certainty of finding in myself the confirmation of a doctrine based on the direct study of human nature.

The Priest.—You are right, my daughter; an attentive examination of yourself will show you at once the necessary constitution of society. For if society is to represent, as it should do, the general existence of Humanity, it must allow, unmistakeably, a combination of all the essential attributes of man. In your own existence you can trace these attributes. If not very distinct, they are yet sufficiently so for you to be able to conceive how they may ultimately act in perfect harmony, when each of them shall have a collective organ, and by means of that organ shall be enabled to give full expression to its peculiar characteristics.

Consider Humanity as being like yourself, only in a more marked degree, impelled by feeling, guided by intelligence, and supported by action. At once you have the three essential elements of society: the sex in which affection prevails; the contemplative class, that is, the priesthood; and the active class. I have arranged them according to their decrease in dignity, but also according to their increase in independence. The last then is the necessary basis of the whole economy of the Great Being, in obedience to the fundamental law, with which you are now familiar, that the noblest attributes are in all cases subordinate to the lowest.

In reality, the unintermitting wants, which are the result of our bodily constitution, enforce on Humanity an amount of action which constitutes the most marked feature in her existence. For developing this activity the need of co-operation becomes constantly greater. So action, whilst it is the most powerful stimulant of our intelligence, supplies the strongest excitement to our sociability. In reference to this last, it makes solidarity more completely subordinate to continuity—for it is in continuity that resides the most characteristic, as well as the noblest, attribute of the Great Being. The material results of human co-operation depend more on the combined action of a succession of generations than on that of the families who at any one time co-exist. It follows, that far from being absolutely unfavourable to the free play of the intellect and morality, this continuous preponderance of active life ought to furnish the best security for our unity, by providing the intellect and the heart with a definite direction and a progressive object. Without this all-pervading impulse, our best mental and even our best moral dispositions would soon degenerate and become mere vague and incoherent tendencies, resulting in no progress either for the individual or the community.

Still, as such activity must always originate in a personal impulse, such origin will at first stamp it with a profoundly egoistical character. This can only become altruistic by a gradual transforma-

tion due to the development of the social impulse. This is the reason why, in order fully to understand the constitution of the society, we must break up its active class into two constituent parts, always distinct, and often in opposition the one to the other. They have as their special object, the one, to develope the practical impulse with the strong personality implied in its great energy, the other, the reaction of society on the personal impulse, a reaction which raises it more and more.

It is indispensable to break up the active class in this way. All we have to do, is to divide the active power of society, and consider it as concentrated or dispersed, according as it is the result of wealth or of number.

The power of wealth can only tell indirectly. Still, it is generally the stronger, and it has a tendency to become so more and more, representing, as it does, the continuity of our race, whilst that of numbers represents its solidarity. For the material treasures which Humanity entrusts to the rich, are the result of a long antecedent accumulation. There is no objection to this statement in the fact that their necessary consumption constitutes a permanent demand for partial renovation. Any strong practical impulse, then, must come from the patriciate. In that body is vested the control of the capital of the race, the great nutritive reservoirs, the social efficiency of which mainly depends on their being concentrated in few hands. Thus property receives a direct sanction from Positive reli-

gion, as being the essential condition of any continuous activity, and, as such, indirectly the basis of our noblest progress.

The second practical element, without which the first would be worth nothing, is the proletariate, which of necessity forms the great body of every nation. Its only means of gaining social influence is union. Hence it has a direct tendency to bring into play our highest feelings. By the force of its position, the attention of the proletariate is mainly directed, at all times, on the moral regulation of an economy, any disturbance of which falls most especially on it. Naturally free from the serious responsibility and the mental absorption which all authority brings with it, be it theoretical or practical authority, the spontaneous action of the proletariate is calculated to recall both the priesthood and the patriciate to a sense of their social duty.

The Woman.—I believe, my father, that this continuous influence of the active class is also quite as indispensable for women. It is needed to control or to compensate the exaggeration of feeling. Not mixing in active life, my sex is often disposed not to see or not to allow for the rough conditions it imposes. However, as we are under the sway of feeling, we may always be brought to accept these conditions, if, by accepting them, we can gain the object of woman's natural aspirations. But the necessities of active life must be the impulse to a right judgment on such points.

The Priest.—Your remark shows, my daughter,

that you completely understand the peculiar social office of the proletariate. For if even the affective sex can forget its true influence, and be too exclusively occupied with its own particular want, the speculative and the active classes are naturally far more exposed to this danger, as their attention is habitually taken up with points of detail. The moral providence exercised by women, the intellectual providence vested in the priesthood, and the material providence of the patriciate—all equally require for their completion the general providence of the proletariate. With this complement we perfect the constitution of the admirable system of human providence. Thus all the powers of man, each according to its nature, are made to conduce to the preservation and improvement of Humanity.

We thus gain a general conception of the constitution of human society, which enables us to characterize its three essential elements. They take their rank on the principle of their decreasing aptitude to represent Humanity. Nor is the order different, if we look to the predominant influence which each exercises in its turn on every one who is completely educated. First comes the providence of woman, the power which, through our whole life, presides over our moral growth. Under its guidance, we learn to feel continuity and solidarity; for it directs education during the period whilst it proceeds unsystematically in the bosom of the family. As a next step, the providence of the priesthood teaches us to systematize our conceptions of the

nature and the destiny of the Great Being. This it does by disclosing to us, step by step, the order of the world, its material, social, and moral order. Lastly, we come into direct contact with, and obedience to, the power of the material providence—the patriciate and proletariate. We are initiated by it in practical life, and our preparation is completed by the influence of active life on our affections and thoughts.

The full completion of our individual development, the development of the brain as well as of the body, coincides naturally, in point of time, with the completion, as a general rule, of our initiation as members of society. The combination of the two constitutes our real maturity. We then enter on our second life, a life essentially of action, succeeding the system of preparations which have fitted us for the service of Humanity. This fresh stage of our objective existence, though generally shorter than the first, is alone decisive. On it alone, that is, depends whether each head of a family attains or not the subjective existence which shall, according to his merits, incorporate him into Humanity.

To get a better idea of this constitution of society, we must consider, separately, its two most special elements, the only classes properly so called, the priesthood which counsels, the patriciate which commands. These two classes respectively are to preserve and increase the spiritual and material treasures of Humanity. They also preside over the proper distribution of these treasures amongst her

servants, in obedience to the laws which govern each of the two.

We look to the theoretical class, in the first place, for systematic education. Secondly, we give it an influence over the whole of life, a consultative influence, that is. We do so, that it may bring the action of each individual into harmony with the action of the rest, a point which in active life we are too apt to neglect. The admirable institution of human language is the special patrimony of the priesthood, for language is the natural depositary of religion, and the most important instrument in its exercise. But whilst we assign language thus specially to the priesthood, we must not forget that it has never been the work of any special class, but a result of the co-operation of the whole race. By its very nature, spiritual wealth is imperishable, and as such admits of being enjoyed simultaneously by all without being exhausted. So that to preserve it no distribution is needed, and its preservation is but a simple adjunct of the priestly office. Language is eminently synthetical and social; it consolidates and developes the natural subordination of the world of man to the external world. It also strengthens the union of man with man. This it does above all by bringing into the closest connexion the systematic wisdom of the philosopher and the common sense of mankind.

Material products are destined for individual use, and are, by their nature, perishable. Hence the laws of their preservation and use are totally

different. Material products, then, form the province of the patriciate, as a body, aided by the general superintendence of society. But more than this, it is necessary that they should be appropriated to individuals. If not so appropriated their concentration, and as a rule they must be concentrated, becomes illusory or rather impossible. This institution of property, the primary basis of the material providence, must rest on the land, otherwise it will not have the requisite degree of stability; for the land is naturally the seat, as it is necessarily the source, of all actual production. Thus by a natural process are formed, in the course of generations, the nutritive reservoirs of Humanity. Their permanent destination is the constant renewal of man's existence. Those in whose hands the control of these reservoirs is placed have to direct the labours required by this process.

This is the main office of the patriciate. It consists in restoring to each man the materials which he is constantly consuming in the service of society, either as provisions for his subsistence, or as the instruments by which he discharges his functions. Wages, rightly viewed, have no other function whatever to the class that receives them. The labour of man, that is to say, the successful efforts man makes to modify his destiny, is really never otherwise than gratuitous. It does not admit of, it does not require any payment in the strict sense. The term equivalent is appropriate when we are dealing with the materials of labour. It is

inapplicable, when we are considering the relation of the labourer to his work. This is a truth which has always been recognised in the case of the affective sex and the contemplative class, nay even in the case of that portion of the active class which pays the wages of the rest. The inherently gratuitous character of labour is disputed, then, only in the case of the proletariate, in the case of those, that is, who receive the least. The contradiction such a result involves clearly indicates the source, historically, of this anomaly. It is due essentially, not to any inferiority in the labour of the class in question, but to the long servitude of its members. Positive religion alone can on this point overcome modern anarchy. It does so by enforcing on all a sense that individual services never admit of any other reward than the satisfaction of rendering them, and the grateful feeling they excite.

The Woman.—Vulgar minds may treat this view as a mere sentimental exaggeration, but I venture to promise you, my father, that it will soon meet with a cordial reception among women. I have often been shocked by the prevailing egoism. We are in the habit of thinking that a paltry money payment supersedes all need of gratitude for important and difficult services, services which compromise the health, and sometimes the life, on each occasion, of those who perform them. This Positivist principle of the gratuitousness of labour gives a systematic consistency to feelings universally felt. All that such feelings need to secure their gradual pre-

valence is, expression and method. This principle is the last step in the process by which I have been brought to see that it is possible to stamp on our whole existence, even on its material part, an altruistic character. All that is requisite for this holy transformation is, that we all, without attaining to a state of habitual enthusiasm, should have a deep sense that we have each our share in the common work. Now such a conviction can certainly be produced by a system of wise education in which all should participate—an education in which the heart will dispose the intellect to grasp truth as a whole, not in some details.

The Priest.—In order to complete this our fundamental view of the constitution of society, it remains for me, my daughter, to explain the three forms it may take, or the three associations which rise one above the other.

Every collective organism, in other words every association, necessarily contains the several elements which I have just explained. But these constituent parts have more or less of a marked character, and consequently are more or less distinct, according to the nature and extent of the society under consideration. Their respective predominance leads us to recognise three different forms of human association. Their order is determined by the decreasing closeness of the union, and their increasing extent. The intermediate one rests on its predecessor, and is the basis of the one that follows. The only one where the natural foundation is love,

the *Family*, is the closest in point of union, the narrowest in extent, and is the necessary element of the two others. Man's action next leads to the formation of the *City*. The bond in this case results from an habitual co-operation, the sense of which would be too weak if this political association were to include too large a number of families. Lastly comes the *Church*. Here the essential bond is faith. The Church alone can be really universal, and its universality will be a necessary consequence of Positive religion. These three forms of human society have as their respective centres, the woman, the patriciate, and the priesthood.

We all are members of a family, and that family is always part of some city or other, and even of some church or other. But the church tie is weaker, and therefore susceptible of greater variation, though always within fixed limits. When it has attained sufficient consistency, we can by its aid and by no other means reduce the city to a proper size. The city is the centre around which each man centres his existence, by virtue of the natural preponderance of action over intellect, and even over feeling. For on no other condition can the social state be really permanent but on that of reconciling independence with joint action, both of which are equally inherent in the true idea of Humanity. Now this necessary agreement requires that political societies shall exist within limits much narrower than those usual at the present day.

In the Middle Ages there existed in outline the

separation between the religious and the civil society. Hence it was possible, even then, to substitute the free incorporation of the nations of the West, for the compulsory incorporation originally enforced by the dominion of Rome. Western Europe thus presented, during several centuries, the admirable spectacle of an entirely voluntary union, an union founded solely on a common faith, and maintained by a common priesthood between nations whose different governments had all the independence that was requisite. But this great political result could not survive the premature emancipation of a power which Positive religion alone can organize aright and finally enfranchise. The necessary decline of Catholicism led to a fresh concentration of the temporal power. The step was at the time indispensable to prevent the entire political dissolution which seemed imminent, as the consequence of the increasing disruption of all religious bonds. Hence it was, that notwithstanding the feelings and opinions of the Middle Ages, the traces of which are yet visible, the nations of Western Europe acquiesced in the formation everywhere of States on far too large a scale.

The political reasons for this exorbitant extension are now no longer valid. And even in France men begin to feel the danger inherent in this anomalous position, and to feel also that its end is approaching. Positive religion will soon reduce these monster associations to the normal size. There will then be no need of force to maintain a temporal union

between nations, where a spiritual union alone is admissible. Thus shall we shortly apply our statical principle, which considers the single city the organ politically of Humanity, including in the city, by way of complement, the less condensed population in natural connexion with it. The feeling of patriotism is now vague and weak in consequence of its excessive diffusion. It will in the new order be able to develope fully all the energy allowed by its concentration in the city. At the same time the habitual union of the great cities will become more real and more efficacious, for it will assume its normal character, that of a voluntary concert. Positive faith will inspire a due sense of the solidarity and even of the continuity which must finally prevail between all portions of the earth without exception.

The Woman.—I feel now, my father, prepared, by your explanations of the theory of society, to take my seat at last at the highest point of the encyclopedic edifice, the successive stages of which you have brought under my notice. Moral science must of course be the hardest of all. Yet so far as concerns its empirical cultivation, my sex is too familiar with it for me to feel the alarm I felt in the case of the others. I am therefore glad to have reached in due time the systematic study of man as an individual.

The Priest.—In truth, my daughter, this, the necessary termination of the whole encyclopedic preparation, is alone able to satisfy the intellect as it does the heart. Moral science is more synthetical

than any other. Its direct connexion with practice gives strength to this its natural attribute. In moral science alone do all the abstract points of view meet spontaneously to take the general guidance of concrete reason. From Thales to Pascal every genuine thinker has cultivated simultaneously geometry and morals, from a secret presentiment of the great hierarchy in which they should be finally combined. The term microcosm, or lesser world, applied by the ancients to man, was even then an indication of the feeling that in the study of man all others might be condensed. Morals are naturally the only science susceptible of real completeness. No essential point need be put out of view, as must be the case in each of the sciences which serve as their basis. For when we look on these sciences as, each in its proper sphere, deciding what are the laws which man obeys, they only attain this end by purposely neglecting all the higher properties which their respective provinces might embrace, whilst they incorporate only the inferior ones. By this course of decreasing abstraction, the intellect is finally prepared to enter on the only study in which it is no longer compelled to abstract any essential property from the common object of all our various branches of human speculations. In no other way can meditation, the characteristic of the masculine intellect, be irrevocably united with contemplation, the distinctive feature of woman's intelligence—an union which constitutes the final condition of human reason.

We begin with cosmology, which lays down the laws of mere matter. Then, on the basis thus laid, biology constructs the theory of life. Lastly, sociology brings forward the study of the collective or social existence of man in subordination to the twofold foundation laid. This last of the preliminary sciences is more complete than its predecessors. Still it does not yet embrace the whole of human nature. For our most important attributes find but an inadequate appreciation in sociology. By its nature, sociology considers in man his intelligence and his activity, in combination with all our lower properties, but not in direct subordination to the feelings which are highest of all. The development of society places in the strongest light our theoretical and practical progress. Even in the statics of sociology, our feelings are only considered in reference to the social impulses derived from them, or to the modifications society introduces. Their peculiar laws, to be properly studied, must be studied in moral science. There they acquire the preponderance due to their higher rank in the system of human nature. This it is which leads minds of an unsystematic order to underrate the fulness of the synthetical character which distinguishes this final science. They limit it too closely to this its most important sphere, whereas that sphere is but the centre around which the rest must be finally grouped.

The Woman.—The theoretical connexion between sociology and morals is not yet clear from mists.

Would you, my father, scatter these mists before you pass to the direct exposition of the Positive conception of human nature? I have not forgotten the indisputable reasons which in our fundamental conversation made me recognise the objective subordination of morals to sociology, since man is always subordinate to Humanity. But on the other hand, it seems to me that the social science stands in continual need of the more important notions that morals are able to give it as to the true nature of man.

The Priest.—Your very reasonable difficulty, my daughter, will disappear, if you take into account that we have always some previous knowledge, acquired by our own efforts, which prepares the way for systematic study. Science is always simply the continuation of the good sense of mankind. It never really creates any of the more important doctrines. The object of theory is the generalization and co-ordination of the empirical results of human reason, with a view of securing for those results the consistency and development otherwise unattainable. Such a connexion is more peculiarly appropriate in the study of morals. They could not, it is true, owing to their higher degree of complication, be systematized till the last, but at the same time, by the force of their preponderant importance, they always supplied the main food for our ordinary meditations, especially those of women. From this empirical culture we soon gained some notions, which, in spite of their incoherence, were very valuable.

They have hitherto, it is true, been despised by minds of systematic tendencies, but only because such minds could find no place for them in their theological or metaphysical theories. Positivism alone is capable of taking in the social point of view; therefore on it devolved the task of generalizing and co-ordinating these empirical notions, after founding the last of the preliminary sciences. Its ability to systematize them enabled it to appreciate their value in spite of philosophical prejudices; and so it could turn them to immediate account in the construction of sociology. If you examine closely the way in which we habitually avail ourselves in sociology of the knowledge of human nature, you will soon see that all that we really use are these spontaneous notions, which have far more reality in them than all the moral speculations of earlier philosophers. This empirical sketch is sufficient for our conceptions, so far as they concern the collective existence of man, before it has been reduced to the systematic shape which the final science alone can determine.

The Woman.—Your explanation, my father, entirely does away with the confusion which I had noticed by the way as existing between the two essential aspects of the order of man, the social and the moral. My ignorance had preserved me from the classical theories of human nature. So I am the better able to appreciate the real character of the moral ideas which sociology employs, and to see their coincidence with the results obtained by the spontaneous action of human reason.

The Priest.—As a direct foundation for the final science, it is sufficient, my daughter, to put in proper systematic form the division which the common sense of man early recognised in the whole of man's existence—the division into feeling, intellect, and action. In the oldest poets we may trace this analysis under different forms. They proceed from it as their basis, and complete it, on empirical grounds, by the general division of our inclinations into personal and social. The theories of theology, and still more of metaphysics, were, in a special degree, unable to give its due prominence to this last idea. But it is a conception which is so self-evident as to overcome all philosophical sophisms, where there has been no mental cultivation. Such is the natural province of morals. To systematize and develope it is the essential object of moral science. Morals, as all the other branches of real science, are occupied in the main with determining the general laws of the commonest phenomena; as, for instance, chemistry mainly studies the laws of combustion and fermentation. Although moral science was a subject which theology could not adequately handle, we must not pass over without its due notice the attempt made at the beginning of Catholicism by its real founder. The object was to meet the want of a system created by the new religious teaching. The great St. Paul, in his general doctrine of the permanent struggle between nature and grace, stated, though in an imperfect form, and solved in his own way, the whole moral problem,

not merely as far as regards its practical difficulty, but also as a theoretic question. The value of the solution he invented lay in its offering provisionally a compensation for a radical defect in monotheism. Monotheism is irreconcileable with the existence in our nature of the instincts of benevolence, the inclinations which lead all creatures to a mutual union, instead of devoting themselves separately to their Creator. In spite of all the flaws inherent in such a theory, its development in the Middle Ages is really the only great advance made by moral science between the period of its rudimentary state in the early theocratic times and its recent formation into a Positive science. Its form in the Middle Ages was at any rate a better embodiment of the main results of the good sense of mankind than the lamentable ontology which guided men in the gradual dissolution of Catholicism. Hence the Mystics of the fifteenth century, and above all, the admirable author of the *Imitation*, are the only thinkers in whom, before Positivism, you can trace a really general view of human nature. The metaphysical conception of that nature is in all cases extremely defective. When I remind you of St. Paul's moral doctrine, so justly dear to you in your youth, it is not merely that I wish to honour an attempt which is now too generally undervalued. It was a provisional substitute for the Positive theory of human nature, which could not be formed till after a long period of objective preparation. But more than this, it spontaneously prepared the way for the

Positive theory, by marking out its systematic domain. It was under its influence that, even prior to the foundation of sociology, from the true scientific point of view, a decisive attempt was made to constitute moral science. The attempt was not successful, but it was made immediately after the rise of the philosophy of biology.

The first step was to establish, in this highest province of theory, a general harmony between the statical and dynamical points of view. It was necessary for this to determine the seat of our chief functions. The metaphysical view was a mere confusion. It made the intellect supreme, and assigned it the brain. But the reason of mankind had broken through the mists of philosophical speculation. It held a different doctrine at any rate as to our inclinations, especially as to our personal inclinations. It was guided on this point by their spontaneous energy. The philosophers of antiquity sanctioned the distinction between them by placing them, though vaguely, in the different viscera of our nutritive system. Still, no organ was set apart for our instincts of sympathy, and science, agreeing with theology, always spoke of the passions as if we had none but bad ones. Besides, the intellect remained undivided, and its subordination to the feelings found no expression in the theory.

I have given you this historical introduction, that you may duly appreciate the admirable effort of genius by which Gall founded the Positive theory of human nature. He was unable however to con-

struct it in such a way as to secure its efficiency. To do so required sociology. He gave a powerful impulse however by laying down two general principles, the one dynamical, the other statical. They are closely connected, and will always be the basis of the true study of the soul and the brain. Gall showed that our higher functions, mental and moral, were plural, and that they all had their seat in the brain. The several regions of the brain must, then, correspond to the real distinctness between them. Gall fell into many important errors, especially in regard to the intellect. They were the result of a superficial analysis and an empirical determination of the position of the different organs. But he succeeded in giving an adequate idea of the general method of analyzing our compound existence, and he even succeeded in establishing the fact that we have benevolent inclinations. The imaginary conflict between nature and grace—the conception of St. Paul—is for the future abandoned. And we replace it by the real opposition between the posterior part of the brain, the seat of our personal instincts, and its anterior region, the seat both of our sympathetic impulses and our intellectual faculties, which however have distinct positions. Such is the indestructible basis on which, as the founder of Positive religion, I proceeded to construct my systematic theory of the brain and the soul. I had previously constituted sociology, from which alone could come the inspiration I required.

The Woman.—I seem to get a glimpse, my father,

of the wide philosophical importance of the two principles laid down by Gall, the immediate precursor of Positivism. The constant mutual action of our feelings and our thoughts, as well as the natural relations of our several instincts, could not be adequately accounted for, so wide apart were the positions respectively assigned them. On your theory of the brain, we can at length form a conception of these important relations, and by its aid we can secure their greater constancy. Still, if we deprive the nutritive organs of any moral character, however alien such a character is to their merely physical function, we have a great omission to supply. How are we to account for the undisputed connexion of these organs with our higher functions? The reciprocal influence of man's physical and moral nature was exaggerated in the ancient hypothesis, but it seems unduly neglected in the modern view.

The Priest.—Your reproach is only applicable, my daughter, to the cerebral theory in its rudimentary state. It is not applicable to its final state. In that final state these great relations are fully systematized. We retain the true notions which so long accredited the old hypothesis, but we limit the influence of our nutritive system to our instincts properly so called. We do not allow that our intellectual functions, or even our impulses to action, have any direct participation in that influence. The speculative and the active regions of the brain communicate through the nerves only with the senses and the muscles. That communication gives

us the perception of the outer world and the power of modifying it. On the other hand, the affective region, which forms the largest mass of the brain, has no direct communication with the outer world. It is only indirectly connected with it through its relations with the intellectual and active regions. But besides this connexion with the other parts of the brain, special nerves bring the affective region into the closest relation with the most important organs of our nutritive system, in consequence of the necessary subordination of our personal instincts to the lowest type of life, that which we have in common with the plant. If this general correspondence shall admit, as there is reason for hoping, of a sufficient specification in detail, it will furnish powerful means for the reciprocal improvement of man's moral and physical nature.

The Woman.—This Positive conception of human nature seems to me, my father, quite in agreement with the experience of mankind, especially in that it rests the unity of man on the constant subordination of the intellect to the heart. You had already explained to me, that of the two modes in which this preponderance of the affections might exist, the altruistic alone can secure for man, even as an individual, a complete and lasting unity, one however which it is more difficult to constitute than the egoistic unity. But in this theory of man's harmony there is yet a serious difficulty. How are we to reconcile it with the first law of animal life? That law asserts the intermittent character of the

whole life of relation, without allowing any exception for the functions of the brain. True unity cannot be intermittent. The intellect and the activity can, and ought to, rest alternately, as ought the senses and muscles, which they respectively bring into play. But the functions of affection cannot be suspended. Can we ever cease to feel love towards ourselves and towards others?

The Priest.—The direct connexion between the affective life and the nutritive life ought to lead you, my daughter, to see that the first is as continuous as the second. To harmonize this necessary continuity with the intermittent character common to the whole life of relation, all we have to do, is to consider the double structure of the brain. All the organs of the brain are, as the senses and muscles are, composed of two symmetrical portions, separate or contiguous, each of which can function whilst the other rests. Such an alternation allows the feelings a continuous existence, in spite of the general intermittence of the brain. Sometimes the intellect functions in this way during sleep, if not by its organs of contemplation, the connexion of which with the senses is direct, at any rate by those of meditation, where the dependence on the senses is not immediate. This is the origin of dreams, states of temporary mental alienation, in which, as in madness, subjective impulses, without our will, get the upper hand. This occasional persistence of the intellectual functions during sleep enables us to understand the regular persistence of

the affective functions. Nay more, it furnishes us with an indirect evidence of such persistence. For our dreams always bear the stamp of the dominant instincts. Since the heart directs the intellect when we are awake, in spite of impressions from without, it must assert a greater power over it when these impressions are no longer felt. We may hope, then, that the cerebral theory will ultimately lead us to a right interpretation of dreams, and even enable us to modify them, so realizing the wish of antiquity, which at the time was premature.

The Woman.—I should, my father, have an unsatisfactory conception of the Positive theory of human nature, unless, after explaining the general relations of the heart, the intellect, and the character, you show me the systematic division of each of the three into their primary functions, beyond which no further reduction is possible.

The Priest.—You have this division, my daughter, in the descriptive system of the brain, which I lay before you. (*See Synopsis C, at the end of the volume.*) You must become as familiar with it as with our encyclopedic synopsis. Though longer than that, it will be less difficult. Any person of sufficient age, especially a woman, must soon feel the reality of our analysis; for by its very nature, it rests entirely on observations within the reach of every one. If special and difficult contemplations were indispensable for its verification, that would be enough to prove it defective. It required great efforts to

construct this synopsis. But that in no way affects its use, especially for those who have escaped our classical education. The difficulty of construction depended less on the nature of the problem than on the prevalence of false theories. It was the earliest sphere of our intellectual exertions, and yet it was destined to be the last subjected to the gradual process of harmonizing the theoretical with the practical reason. But at length it has undergone the process, and with such success that the fundamental harmony of the two leads to greater progress in this department than in any other.

My classification of the organs of the brain offers you throughout a fresh application of the universal principle of decreasing generality, the principle which you saw was the foundation of the whole encyclopedic hierarchy. You may trace it most clearly in the case of the instincts, as they are more numerous and more marked in character. Their decrease in generality, in proportion as they become nobler and less energetic, is fully verified in the whole of the animal series. In the lowest stage we find simply the fundamental instinct of individual preservation. There is as yet no complete separation of the sexes. Then, in succession, we see the other instincts added, first the personal, then the social, in the order indicated by my system of the brain. Man is the limit of the series. This verification from comparative zoology is sufficient to prove the truth of my analysis. It often aided me in working out that analysis. Not that, however, I had recourse to any other

guidance than that of sociology. In the highest animals in our series, the mammiferous animals and birds, we certainly find a complete combination of all our higher functions. The difference is merely one of degree. See how the greatest of poets had a presentiment of this fundamental resemblance between man and the animals. In the midst of his sublime descriptions of Paradise, Dante introduces this admirable picture of the moral existence of a bird—

Come l'augello intra l'amate fronde
Posato al nido de' suoi dolci nati,
La notte che le cose ci nasconde,
Che per veder gli aspetti desiati,
E per trovar lo cibo onde li pasca,
In che i gravi labor gli son aggrati,
Previene 'l tempo in su l'aperta frasca,
E con ardente affetto il sole aspetta
Fiso guardando pur che l'alba nasca.

DANTE, *Parad.* xxiii. 1—9.

E'en as the bird, who 'midst the leafy bower
Has, in her nest, sat darkling through the night,
With her sweet brood; impatient to descry
Their wished looks, and to bring home their food,
In the fond quest unconscious of her toil;
She, of the time prevenient, on the spray,
That overhangs their couch, with wakeful gaze
Expects the sun, nor ever, till the dawn,
Removeth from the east her eager ken.

CARY'S Translation.

In this charming description an animal very far removed from man offers us, equally with man, the normal concurrence of feeling, intelligence, and activity. The feeling of brotherhood between man and the other animals is more precious even for the

heart than for the intellect. For it extends our sympathies beyond our own species, and so acts as a check on any disposition to cruelty in our too frequent conflicts with the subordinate races.

The Woman.—I am fond of studying animals, my father, with the view of tracing in them essentially the same impulses as in man. But I suppose that the synopsis of the brain is independent of any such verification. There are minds which would not accept it.

The Priest.—Even when confined to man, our observations, my daughter, are really sufficient to remove all uncertainty as to any part of the Positive theory of the soul and brain. Even the analysis of the intellect, more delicate than the two others, inasmuch as its divisions are less marked, may be verified by an appeal to facts of daily experience. It is sufficient to compare the two sexes to see the capital distinction, that between the organs of contemplation and those of meditation. For the first of these two functions is more developed in woman, the second in man. Similarly we separate the two organs of meditation, by remarking that your sex is more adapted for connecting facts, mine for coordinating them. Were our savans as sagacious as most women, and as clear as women of erroneous views, the strong evidence of comparative zoology would be superfluous.

The Woman.—My first inspection of the descriptive system of the brain has given rise to some doubts, my father. These I should like to have

cleared up before I begin its study. The instincts, as a whole, seem placed in their right light, except the maternal instinct. This I expected to find under the head of altruism, not under that of egoism.

The Priest.—You must distinguish, my daughter, between the maternal instinct and the influence that instinct may have on our sympathies. Such an influence is not inherent in it, as is seen by the fact that it is often wanting. The observation of animals leaves us no doubt as to the necessity of this distinction, for we find instances of the maternal relation in animals, at too low a point in the scale to have the sentiments connected with that relation in the human species. But you can remove all uncertainty on the point without going beyond your own species. However valuable the improvement effected by civilization, particularly modern civilization, in this instinct, as a consequence of the increasing influence of society on the family, it is yet possible, in daily experience, to detect its true nature in women of weak sympathies, where it stands out more distinctly. In such cases we see that the child, for the mother no less than for the father, is regarded directly in the light of a mere personal possession, on which they may exercise their love of power, or by which they may gratify their avarice, far more than as the object of any disinterested affection. Only, as the relations which spring from the fact of maternity give a strong stimulus to the instincts of benevolence, they spon-

taneously aid in the development of those instincts wherever the nature is kindly, but they never create sympathy. In fact its previous existence is implied. When we compare the different states of society, either in the present or in the past, we see the true character of an instinct, which, previous to its improvement by the providence of man, often leads parents to sell, or even to kill their children, on purely selfish grounds. Besides, look around you, and see the principles on which professions are habitually chosen, or marriages made, and ask yourself whether it is not the egoism of the parents, and not their love of their children, that is the prevailing motive since the anarchy of modern times has weakened the influence of society on the family.

The sexual instinct was sometimes honoured with a similar mistake, though not by your sex. Women are in general not blind to its selfish character. But men confused it, as they did the maternal, with the sympathies of which, when under due control, it stimulates the growth. All our personal instincts, not excepting that of destruction, may exert a similar influence. But this influence is not misunderstood in the other cases, as it is less direct and less marked. This general relation makes it easier to solve the great problem for man—viz., how to subordinate egoism to altruism. For the greater energy of the personal instincts may thus serve to compensate the natural weakness of our instincts of sympathy, by originating the impulse which they

stand in need of, but do not find in themselves. Once set in motion, the benevolent affection persists and grows by virtue of the immense superiority of its attraction, after the coarser stimulant has ceased to act. The moral superiority of woman often supersedes in her case the need of such a preparation. She is ready to love, as soon as she finds objects to love, without seeking in love any selfish gratification. The coarser nature of man can hardly ever dispense with this indirect impulse. But particularly is this the case in regard to public life, where we want a noble direction for pride and vanity.

The Woman.—As for the intellectual functions, I am surprised, my father, not to find in your synopsis of the brain the faculties that have become classical—memory, judgment, imagination, &c. &c.

The Priest.—They are secondary faculties, my daughter. That is, they are results of our whole mental organization, though long considered as special functions. A comparison of individuals and of sexes, completed, if it must be so, by a comparison of species, gives direct proof of the groundlessness of the old analysis of the intellect and the soundness of the new. For such observation shows us marked and permanent differences as regards contemplation or meditation, but never leads to clear and sure results in the case of the faculties acknowledged by the schools. Every judgment, however unimportant, requires an habitual concurrence of the five intellectual functions, to enable us to bring the world

within and the world without into that lasting and perfect coincidence which is the characteristic of truth. So it is, even more strongly, with the efforts of the memory or the imagination. They often require inductions or deductions in strict analogy with the operations of science. As for the will, it is directly a result of every affective impulse which has the sanction of the intellect, in its capacity of guide of our conduct.

The Woman.—I have a remark to make of a contrary tendency to my last. I am surprised, my father, to see language have a distinct place assigned it in your synopsis of the brain, instead of being treated as a product of the whole of our intellectual functions.

The Priest.—Your mistake depends on this, my daughter. You confuse the special aptitude to create artificial signs with the results that follow on the due subordination of that aptitude to the other mental functions. The intellectual analysis of Gall was generally inadequate, but even he did not hesitate to assign language a separate organ. Its existence admits of no doubt, as is shown by the observation of animals, of men, and of nations.

When left to itself, free, that is, from the control of the brain, as is often the case in illness, and at times even in health, the direct action of this organ of language produces nothing but a mere flow of words, requiring reason if they are to be discourse, in the true sense of the term. In other cases, on the contrary, the exceptional inaction of this organ

hinders the transmission of thoughts even when the thoughts themselves are perfectly worked out. For the rest, we must not confuse in animals the peculiar function of language with the means of social expression. These do not always answer to the function. Every one of the higher species has its natural language, understood by the whole race, and even by the races near it in the series, but the physical means of communication are often very imperfect. As for the actual language of civilized nations, it is in reality a very complicated result of the whole of man's development. Still, if traced to its primary source, it will be traced to that organ of the brain which leads us to create, by some means or other, artificial signs, without any direct reference to the mental and moral communications of which they may be the instrument.

The Woman.—To complete this important appreciation, would you, my father, point out to me the general use I ought to make of the synopsis of the brain when I have sufficiently studied it?

The Priest.—You can only, my daughter, make it your own by constantly applying it. Women are in the habit of tracing in our actions and language, the feelings and thoughts from which they really proceed. Consider the synopsis of the brain as giving a general assistance to women in improving themselves in this part of their work. You will often find that the soul of man is not impenetrable. The brain thus becomes a book, the truth of which cannot be disputed, and which you can read spite

of all the artifices of dissimulation. Complete your observation of individuals by comparing one with another nations in very different stages. Add even the study of the animals within your reach. You will then have finished your initiation in the Positive theory of human nature.

But as mistakes are but too easy, to avoid them or to correct them, you must always remember that most of the results which fall under your observation, intellectual as well as moral, spring from the concurrent action of several functions of the brain. These functions can seldom be observed alone. So your inquiry will most frequently involve an analysis. The requisites for such analysis you will always find in your synopsis, and you must combine them till your synthesis adequately represents the case under notice. For instance, envy is the result of a combination of the instinct of destruction with some one or other of the six egoistic instincts; there is besides the secret feeling of personal inferiority, mental as well as moral. There are then six kinds of envy, according as the second element in the combination is avarice or luxury, &c.

The synopsis of the brain contains in a short form all that, up to the present time, is demonstrated in the Positive theory of human nature. Hence we merely state the number and position of the intellectual and moral organs, without any precise statement as to their form or size. We must look to an objective study, not as yet properly organized, as the only means of completing our subjective

theory of the brain, by determining the peculiar constitution of each organ. But we must not set too high a value on this complement. Without it the cerebral theory is sufficient for its chief object, as is proved by this Catechism.

The position of the organs is really the most difficult point to determine, as it is the most important. It at once points out the mutual influence of the organs. This influence, without any intervention of the nerves, depends on simple contiguity. Hence we find it easy to explain the relation, which is otherwise unintelligible, and yet which indisputably exists, between the sexual and the destructive instinct. The order of the organs, especially of the affective ones, gives the measure of their respective energy, in obedience to the law which you see written on the synopsis. For instance, to take the case of two consecutive instincts. We see that the destructive is naturally stronger than the constructive instinct. We cannot doubt that it is so, when we see the preference everywhere given it, with no exception in the case of man, when a being thinks it is free to choose its means. But the noblest use of the cerebral synopsis consists in stating in a better form the great problem of human nature,—how to secure the ascendancy of sociability over personality, as you already felt previous to my thus directly explaining it. The three practical qualities are, in themselves, indifferent to good and evil. They only directly lead to action. As for the five intellectual functions, their true destination

is evidently to be the servants of the three social instincts, rather than of the seven personal affections. So only can they be developed on a large scale and with permanent results. Still their intrinsic weakness often hinders them from resisting the natural energy of the selfish impulses. Hence arises our chief difficulty. If the intellect is not false to its holy mission, personality, in itself incoherent, is easily made subordinate to a sociability, which never refuses it due satisfaction. When harmony is thus once established between the feeling and the intellect, in our action we instinctively obey an impulse which opens out an inexhaustible field for our energy. Ultimately, then, all depends on a close concert of the two contiguous organs which respectively preside over the most important of our instincts of sympathy and over the most synthetical part of our intellect. By taking the predominant organ as the representative of each of the three regions of the brain, the sacred formula of Positivism is naturally graven on the brain of every one. That formula enjoins the habitual harmony of three adjacent organs.

The Woman.—By the whole of this and the preceding conversation, I am led to see, my father, that the Positive doctrine is now competent to undertake the spiritual government of Humanity. I had been led by our first conversation on this subject to anticipate this result. The profoundly relative character of our doctrine excludes the immutability which was the characteristic of the absolute doctrines of theo-

logy. This immutability which theology claimed really ended in death. Whereas the gradual modifications which Positivism introduces are the certain symptoms of life, a life as lasting as the race. It has an inexhaustible fund of improvements at its command. But without waiting for these, I feel that the system is already elaborated to the point at which it can direct the reorganization of Western Europe.

The Priest.—As you have attained this conviction, I may, my daughter, end here my exposition of the doctrine of Positivism, and proceed to a consideration of the system of life.

Third Part.

EXPLANATION OF THE RÉGIME, OR MODE OF LIFE.

CONVERSATION IX.

THE RÉGIME AS A WHOLE.

The Woman.—In this last branch of our subject, I am aware, my father, that I must be nearly as passive as during the exposition of the doctrine, though I expect the subject to be less difficult for me. The *régime* is not so essentially within the sphere of the affections as the worship, so that I cannot here, as in the worship, at times, by my own instinct, anticipate your explanations. We cannot depend on the heart alone. A competent grasp of this subject implies frequently the maturest experience and the deepest reflection—an experience and reflection beyond my sex. The contemplations of women can hardly pass with good result beyond the sphere of private life. We are now about to construct a system of general rules for all the ordinary action of man. Nor will his exceptional action be exempt from them. To determine these

rules demands an accurate survey of our whole existence, social as well as personal. Without this we cannot judge what are really the results of each particular line of conduct. In this survey we must guard especially against the errors springing from the feelings, the more so, as the influence of such errors would here be dangerous, from their bearing immediately on our practical social life.

The Priest.—You must not allow, my daughter, any such proper feeling of reserve to conceal from you the fundamental office of your sex, an office assigned it by the whole *régime*. The study of the Positive doctrine leads to the conclusion that man's true unity consists in living for others. The Positive worship has for its main object the development of the feelings conducive to such a life. Resting on the double basis of the worship and the doctrine, the *régime* must aim at securing the direct predominance, in practical life, of this the one sole principle of universal harmony. Such is the end proposed. Its attainment necessarily implies a close and constant union of both sexes for joint action. I say of both, for such joint action depends as much on the heart as on the intellect. When we then pass from the theory to the practice of morals, it is the intellect alone that can say what habits should be generally adopted, and what are the means of securing their adoption. In the study of these two questions, however, we should almost always fail, unless we had the constant impulse of feeling stimulating us to overcome the arduous difficulties

they present. Hence the respective parts of the priesthood and the affective sex in our moral *régime*. The priest acts on the heart through the intellect by his judgment of the conduct. Women should act on the intellect by the heart, and they do so by securing the spontaneous ascendancy of the nobler dispositions. The necessary co-operation of the priest and women is equally applicable in the period of preparation, and in the life for which it is the preparation.

The Woman.—You encourage me to ask you, my father, in the first place what is the real province of this third part of our religion. The *régime* always concerns the life of action, as the doctrine has reference to the life of thought, and the worship to that of affection; yet I find a difficulty in conceiving the religious precepts of the Positive *régime* as embracing all forms of action indifferently, and yet I do not see on what you can base any distinction.

The Priest.—In practical life the province of religion is limited, my daughter, to the dispositions which all must have in common. It has nothing to do with the particular mode of discharging each special office. It must, however, form an accurate judgment on the different social functions, but only with this object, that it may lay down in regard to them such rules as may maintain and develope the general harmony. The details of execution are entirely a question for the various forms or degrees of government properly so called, whether private or public. They are never a question for the priesthood.

To give a more accurate idea of this fundamental distinction, I will apply to progress the general division you are already familiar with as applied to order. Your study of the doctrine has familiarized you with it. We divided order into the order of the world external to man, and the order of man's world. We must adopt the same division for the improvements of which order is susceptible. We then see that there are two species of progress, progress external to man, and human progress. Both ultimately have reference to man, but the last alone concerns human nature in itself, the first is limited to our external circumstances. These it improves by acting on all the existences which have any influence on ours. Hence we habitually apply the term material to this external progress, notwithstanding the fact that it embraces the phenomena of life properly so called. But it does so only in regard to the species which supply us with food or service. The point of view of progress is necessarily more subjective than that of order, consequently though the ideas in both cases are the same, the language will not be always equally uniform.

This distinction is a sufficient introduction to the fundamental division between the respective provinces of the government and the priesthood. All the forces of society are, in our view, equally devoted to the work of improvement; but we must distinguish them according as they improve the outward order or the social and moral order. To this ele-

mentary distinction we trace the normal separation of temporal and spiritual action. The higher rank assigned the latter is a consequence of the naturally higher character of the progress it promotes. Thus the practical sphere of religion is the improvement of human order, its physical, intellectual, and moral improvement. The last is far the most important. Different as the three aspects are, their close connexion forbids their ever being separated. This close connexion must be attended to in action even more than in speculation. As for the external order, its direct and special improvement rests not with religion. It is the proper province of politics or of industry. Religion indirectly takes an important part in the work, though quite a general one, by virtue of the great influence which the state of the agent, man, necessarily exerts on the efficiency of his action. All practical work requires as the first condition of its success that each one who co-operates should be honest, intelligent, and courageous. Beyond this, religion has no part in the constitution of each special department of industry.

The Woman.—Morals, then, my father, as an art, are distinguished from all others by being completely general. They are the only art which all without exception must learn, for they are the only one of which all human beings equally stand in constant need. All then must study morals, in proportion to their natural ability and the light they derive from experience. Their systematic cultivation must however be left to the priesthood, as a consequence

of the priesthood's necessary connexion with the whole body of theory. This is the way in which, as it seems to me, morals form the essential domain of religion, primarily as a science, secondly as an art.

The Priest.—To give completeness to your view, my daughter, you must take into account that each department of industry, as a whole, comes under the influence of the Positive priesthood. For the priesthood alone knows the whole system of the laws of the external world. The theories of science can never enable us to dispense with the results of practical experience—it is a mere dream of scientific pride to think they can—but they must always form the basis and even the guide of practice. The practical man begins by learning from the priesthood the more important laws of the phenomena he has to modify. He connects with this knowledge the special developments to which the inductions of his own experience lead him. Should he, in the course of his labours, feel the want of some new general ideas, he must go again to the priesthood for them. He must not interrupt his industrial action by a vain attempt at scientific cultivation.

The Woman.—Taking your explanation as a whole, my father, I look on the fundamental separation of the priesthood and the government as a consequence of the necessary division of theory and practice. But in what you have hitherto said, you have attended only to progress, that is to say, to

the activity of man. Now to place so capital a principle on a solid foundation, more is wanted. You must bring it into direct connexion with order properly so called, that is to say, with conservation. In the social harmony, the proletariate must naturally, in the main, represent progress; my sex holds a passive position, and its principal function is to conserve.

The Priest.—Look, my daughter, at man's world from the statical point of view, and you will be satisfied. Study it not in motion, but as it exists. You will soon arrive at the separation of the spiritual and temporal powers, as the basis on which all social order rests. Your starting point must be simply the principle of co-operation, the principle on which Aristotle built the true theory of the city organization as the result of the combined action of several families. For every servant of Humanity must always be looked at from two points of view. The two are distinct, but coexistent. We must first consider his special office, then his position in reference to the general harmony of society. The first duty of every organ of society is, there can be no doubt of it, the proper discharge of his own function. But good order also requires every one to assist, as far as he can, all others in the discharge of theirs. In fact, this second duty is the most important characteristic of the collective organism, and the obligation is a natural consequence of the fact that the agents by which that organism, or society, works, are in all cases beings endowed with intelligence

and freedom of action. Now, by their very nature these two functions of the individual, his special function, and his function as a member of society, are in opposition to each other. And that opposition has a tendency to become more and more marked. For in proportion as co-operation is duly developed, the special function becomes more special, and the result is an intellectual frame and moral tendencies, which make any general views at once more difficult and more distasteful. Such is the elementary point of view from which we must look at the general theory of government, whether temporal or spiritual.

All the functions of life, and still more all the functions of society, require for their proper discharge an appropriate organ. It follows that any combined action of man, on however small a scale, requires the existence of a power whose special duty it shall be to bring back to general views and feelings agents, whose constant tendency is in the opposite direction. Such a power must check the disorganizing and foster the converging tendencies of these agents. From another point of view, the formation of this indispensable power is a natural result of the inequalities attendant on the progress of man.

The simplest form of association, the family, would seem exempt from the application of this principle, so close is the tie which connects it. But it is not so, even when the family is composed merely of the original pair. It is in the family that we may

most distinctly appreciate the great axiom: *There is no society without a government.*

In the larger association, the city, wherever there is combined action on the part of several families to attain a given end, such action throws up a leader. The limit of his authority is naturally fixed by the amount of the operations which either his ability or his capital enables him really to conduct. In such chiefs is vested the real temporal power, which can impel or check as need directs. If we go beyond this and require a power on a larger scale, such new power must have a spiritual origin. The several practical leaders have however a tendency to mutual co-ordination. And the principle of such co-ordination is found in the natural hierarchy consequent on the relations of their several departments. From this instinctive concert there arises a more general government, exercising, however, a purely material or temporal power, and qualified for resistance rather than direction. The several members in whom it is vested are, in general, unable to master the whole system, though each may be competent as regards one of the particular systems which make up the whole.

The inadequacy then of the temporal power, and the want of some spiritual power, are evident, even if you confine yourself to solidarity, if the sphere of such solidarity be not too limited. The spiritual power must renounce all special action, its aim must be to secure the constant harmony of the several parts of society. But the want above men-

tioned is placed beyond all dispute, when we take in the idea of continuity; and it is on continuity that moral and social order depend with an ever-increasing dependence. The powers which are the result of, and are guided solely by, experience, aspire to direct the present, whilst they know neither the past which governs that present, nor the future for which it is the preparation. Their interference is therefore blind, and a source of disturbance, whenever they do not act on the advice of the philosophical class or priesthood. At the same time, they cannot dispense with the assistance of the priesthood, for its sanction is essential to their temporal ascendancy, which is constantly liable to be jealously disputed. Whenever the priesthood sanctions a power, it represents the power it sanctions as the minister of a higher power which all respect. Under the provisional *régime* this was God. In the final it is Humanity. This implies, in every case, but more particularly with regard to the final state, that the present is duly connected with the past and with the future. The priesthood alone can establish this connexion. It falls to us therefore necessarily to consecrate all human powers. Itself, it needs no consecration from any other power external to itself, since it is the immediate organ of the supreme authority.

Hence we get a second axiom: *No society can exist and be developed without a priesthood in some form or other.* All men equally stand in need of such a power for education and for counsel. The priest-

hood alone can give a sanction to the governor and protect the governed. It is the regular moderating power in public life, as women are in private life, not forgetting, however, that both public and private life demand a continuous concurrence of moral influence and intellectual power. You may express all the social attributions of the priesthood by adopting the biblical name, Judge. It has a threefold office, to advise, to consecrate, to regulate. It discharges the three by judging, and its judgment is the expression of an opinion which all respect.

The Woman.—Fortunately, Catholicism had prepared me, my father, to grasp this fundamental principle and to disregard the popular sophisms of the Protestant and the Deist, sophisms aimed with a blind fury against the most important construction of the Middle Ages. But I do not quite see why Positivism, whilst it preserves and consolidates the great idea of which the Middle Ages left us the outline, adheres to expressions which, at first sight, can only be referred to the theological origin of that idea. Of course they can be used in a sense perfectly alien to all theology. Over and above the respect justly due to this nomenclature as historical, I suppose it rests on dogmatical grounds, though I do not see what these grounds are.

The Priest.—The ground for the retention of these expressions, my daughter, is their want of homogeneity. By their contrast they recall the two principal characteristics of the great social

division. Were they homogeneous, they would only recall one. When we call the theoretical power *spiritual*, we make it clear that its opposite is purely material. Thus, indirectly, we indicate the best point of view from which to compare them socially. We may look at them as disciplining, one the wills of men, the other, their actions. *Vice versâ*, call the practical power *temporal*, and you suggest the character which inherently belongs to the theoretical power. By the aid of these distinctions, it is easy to define the respective provinces of the two powers. The one takes the present, the other the past and future; the one specially looks to solidarity, the other to continuity; the one claims the objective, the other the subjective life. These two essential attributes, simultaneously indicated by the very discordance of the terms used, serve further, if combined, to recall the last difference between the two powers, viz., their respective extent. For the theoretical power, whether as spiritual or as eternal, equally in both cases, by its very nature admits of absolute universality. The practical power, on the other hand, as being material and temporal, must always be local. From this last point of contrast, if once drawn out to its full consequences, we may see that the separation of the two is imperative.

The Woman.—My old Catholic associations lead me, my father, to condense the essential attributes of the spiritual power, and to make them consist in

the systematic direction of the common education. In this province its exclusive competence admits of no dispute.

The Priest.—Such is, in fact, my daughter, the fundamental office of the priesthood. If it discharges aright this its main duty, it necessarily gains great influence over the whole of human life. All its other social functions are related to this its characteristic object, either as a natural consequence, or as its necessary complement. To begin with preaching. Preaching is but a continuation of education, necessary to remind people of the principles on which the harmony of the whole society rests; whereas our action, as individuals, inclines us to forget them. Again, on education rests the claim of the spiritual power to consecrate both functions and organs, in the name of a doctrine which all admit to be the proper regulator of human existence. On education again rests its consultative influence on all the important acts of life, private or public. For in life every man often feels the need of having recourse to the enlightened and kind advice of the sages who presided over his systematic education. Lastly, by virtue of its educational functions, the priesthood by common consent becomes the regular appeal in the conflicts of life, as it inspires both the higher and the lower classes with equal confidence.

The Woman.—Naturally, my father, my next question is, what, in the Positive *régime,* is the educational function of the spiritual power—its pre-

dominant function, as you say? Already I feel that the main object of education is to lead us to live for others, in order to live again in others by others, whereas we are naturally inclined to live for ourselves and in ourselves. To effect the great change in us which is to secure this result, women and priests must act in close concert, exerting each their peculiar influence on the heart and the intellect. Still I need a more accurate conception of their respective offices.

The Priest.—Begin, my daughter, by looking on education, in its strict sense, as ended at the age of emancipation. At that time every one receives the third social sacrament, and becomes directly the servant of Humanity. He was previously its ward. Divide this preparatory period of twenty-one years into two main parts, the one for unsystematic, the other for systematic education. The first lasts fourteen years. The second, seven. This done, you have marked out periods during which the affective sex and the theoretical power preside in succession over the system of man's training. That training begins with the heart, and ends with the intellect. But in the process of initiation, the heart and intellect are never separated.

The first division lasts till the age of puberty, and must be subdivided into two periods of seven years each. The cutting of the permanent teeth separates the two. During the first seven years the mother has the sole direction of education. It must be entirely spontaneous, whether for the body,

the intellect, or the moral nature. The development of the body is the most important. But the heart must soon be a prominent consideration, so much so that the effects of that early teaching shall be traceable throughout life. The natural play of home affections leads the child at this early stage of his existence to the rudiments of Positive worship. The object of his worship is necessarily his mother. She is for him the representative of Humanity. Even then, however, the institution of language enables him to appreciate Humanity as a distinct and all-controlling power. At the same time, the intellect collects from experience notions of all kinds, the materials for the systematic teaching of a later period. The child naturally exerts his senses and his muscles. If wisely guided in this exertion, taking care always that it preserve its spontaneous character, we have in germ a sound beginning of the life of thought and the life of action, in constant subordination to the life of affection. But it is only the mother who can rightly combine the three. She will urge the child, especially if he be of patrician rank, as a habit, to occupy himself with some manual labour. The object of this is to make him feel how difficult it is to attain in anything, however unimportant, the result desired, and so to lead him to more active sympathy with the classes whose occupation is this manual labour. Such exercises will give accuracy and clearness to his intellect, as well as tenderness and humility to his heart.

In the period between dentition and puberty, we begin to systematize the family education, by introducing gradually some regular studies. Still, it is with the mother that the direction rests. She will not find it difficult to guide her child in simply artistic pursuits, for she herself will have received, in the needful degree, the education which all are to receive. Up to seven years, all study, properly so called, should be carefully eschewed, even reading and writing, allowing for what the child picks up absolutely by himself. But after seven we begin to form the habit of intellectual exertion, by developing within due limits the faculties of expression, a branch of cultivation peculiarly adapted to the second period of childhood. In cultivating these faculties we must keep clear of all rules. We must limit ourselves to exercises in the arts. Readings in poetry must be wisely combined with singing and drawing. The moral growth of the child goes on naturally, and the worship soon developes itself, in proportion as the child gains fresh means of giving expression to his affections. He should practically sum up all his exercises in a song and a portrait, a hymn to his mother and a portrait of her. He at the same time is getting a more complete conception of Humanity, as he becomes familiar with the great masterpieces in every province of art. Care must be taken that his taste and his morality are not lowered by any admixture of mediocre productions.

The Woman.—The only difficulty I feel, my father,

as to these two periods of home education, is as to religion. You may gain the child's heart and so lead him towards religion, but you cannot teach him any doctrines, for he has not the needful scientific basis, nor can he have, till after his last preparatory period. And yet you cannot prevent him from questioning about religion.

The Priest.—You must remember, my daughter, that in all cases the growth of the individual must, in all essential features, be a reproduction of the growth of the race. You may see, then, that on this point the child must be allowed to obey, unchecked, the general laws that regulate the growth of man's intellect. The first seven years before dentition, he will naturally be fetichist; the next seven till puberty, he will be polytheist. It will be with him as it has been with the race. He will be led by these two philosophical states to begin with developing his powers of observation, then his artistic faculties.

As for the questions he may ask his parents, and as for his perceiving that they do not think as he does, there will be no need of any hypocrisy in their answers. This is owing to the relative nature of Positivism. It will be enough, if they openly tell him, that the opinions he has are natural at his age, but that he will come to have others soon, as his parents have done. They may call his attention to the fact that he has already instinctively changed from fetichism to polytheism. He will easily be led to believe that he may change again. And

there is no need to hasten the change by artificial means. His intellect thus escapes all tendency to the absolute, and his heart is at the same time led to a fuller sympathy with the populations which are the representatives of these preliminary states.

The Woman.—This point clear, I may now, my father, proceed to a survey of systematic education. It must always be under the guidance of the priesthood, but I can see even now that Positivism will never remove the boy from his family. The ascendancy of the heart over the intellect, to secure which is its constant aim, will forbid this. The daily influence of family ties over the boy becomes even more needful when his scientific education is proceeding, as there is a tendency in this education to dry up his feelings and foster his pride. I am well aware of your profound dislike to our scholastic conventual establishments, as corrupting the morals even more than they dull the intellect.

The Priest.—Yes, my daughter, it is under the constant superintendence of his mother that the boy, after receiving the sacrament of initiation, goes each week to the school adjoining the temple of Humanity, there to hear from the priesthood one or perhaps two lectures on the doctrine of Positivism. Nor must it be forgotten, that even this amount of instruction away from home must depend, for its results, mainly on the work done at home. If the teaching exercise its proper influence, it will make the learner better able to think, not be a substitute for thought.

In its general outlines, the plan to be adopted in the systematic study of the doctrine of Positivism is pointed out by the encyclopedic hierarchy in which the several parts of the universal order find their proper place. The novitiate lasts for seven years, for there are seven primary degrees in the hierarchy. A quarter of each year is to be devoted to examination and rest. One lecture a week gives forty lectures a year, a number sufficient for the philosophical study of each science. Only in mathematics the extent and difficulty of the subject, which must always be in a theoretic point of view the most important, will require two lectures a week for the first two years; on the other hand, in these first two years the practical apprenticeship occupies less time. Thus, from geometry up to morals, every young man must in seven years systematically go through the objective ascent which it took Humanity so many centuries to accomplish when left to its own natural efforts.

During this scientific preparation, the learner will be monotheistic. His monotheism will gradually become simpler and simpler. It will thus be for him, as for the race, a general means of transition to Positivism. The perfect uniformity, in the normal state, of the Western priesthood will make it quite easy to combine such a plan of study with the valuable custom our proletaries have of travelling. During its course, the esthetic training will naturally continue and help the mother's influence to prevent moral degradation, or to remedy

the evil which has arisen. The inhabitants of Western Europe will at the outset limit their poetical readings to living languages, but during the last years of their education they will take in the writers of Greece and Rome, as the sources of our intellectual and moral development. For this, however, they must never have special masters.

The future citizen, after developing his private worship, learns to feel the charm of family worship. The next step is, the direct adoration of Humanity, for he is now qualified to appreciate the principal benefits of which she is the author. As the result of the whole preparatory period, the young Positivist is fit for the sacrament of admission—when his intellect is at length competent to serve his Family, his Country, and Humanity, as his Heart loves them.

The Woman. — During her superintendence of this last period of education, the mother, as it seems to me, my father, will have serious matter for her attention in the deviation from right conduct to which his passions expose the young man at that age. The language of physicians on this point has often alarmed me. It has led me to fear that vice is, as a general rule, not to be avoided, such are the natural laws in this respect of our bodily development. I should be glad to be reassured and to feel that the danger is not so great. Nor is the moral evil the only one. It may compromise the intellectual development.

The Priest.—You would attach less weight, my

daughter, to the confident assertions of medical men on this point, if you knew how profoundly incompetent they are. They profess to study man; and yet physicians, whether theoretical or practical, especially in modern times, are far from having a real knowledge of man's nature. They only know that part of it which we have in common with the animals. So that their proper name would be veterinary surgeons, were it not that, in the best of them, practical experience makes up, in some small degree, for the defects of their scientific education. Man is, of all living beings, the most emphatically a whole. If then you study the parts of that whole separately, whether it be body or mind, you can gain nothing but false or superficial notions of man.

The materialism taught in our schools of medicine cannot be allowed to set aside numerous and decisive cases of experience, which we find fully warranted by the true theory of human nature. The alleged necessity for gratifying the sexual instinct is disproved by the fact that, in most cases, during the whole of the Middle Ages, those who submitted to the discipline of Catholicism and Chivalry overcame it. Even in the midst of our modern anarchy, there are not wanting individual instances to prove that it is possible to remain pure until marriage. A life of labour, and still more the constant influence of family affection, are generally sufficient protection against such dangers. In very rare cases they are insurmountable; and these

rare cases have been made a standard by physicians wholly unversed in moral struggles. The young disciples of Positivism will be trained to the control of their sexual instinct, by an early struggle with that of nutrition. The two, it must be remembered, are closely connected, as is seen by the juxtaposition of their respective organs. Lastly, you are aware that a deep affection was always the best preservative against libertinage. The mother then, finally, will secure her son against the vices you fear. For she will lead him to choose a worthy object on which to centre the personal affections which must determine his home destiny. She will not wait till such affection come upon him abruptly as the result of some chance contact.

The Woman.—I feel the full value of your explanation, my father. One point remains, and then the whole system of Positive education will be clear. I refer to a question which concerns my own sex in particular. I am aware, by what has been already said, that if mothers are to direct the education of their children at home, they must themselves in due measure have received encyclopedic instruction. Indeed, with an exception here and there, none must be without it. Unless the Positive faith become quite universal, it can never gain the systematic ascendancy requisite for its social mission. Besides, the mother will be unable to retain her moral superintendence over education, if her ignorance exposes her to the ill-concealed con-

tempt of a son puffed up with the pride of knowledge. Yet I can hardly think that women are to follow the same course of study as men, and under the same masters, though at separate times.

The Priest.—You have your answer already, my daughter, in the great Molière. He lays it down that your sex should have clear ideas on all points.* This in fact is the proper aim of our encyclopedic instruction. It is quite free from the character of detail or specialty, which is so justly repugnant to you in the existing education, and which is as little suited, as a general rule, for men as for women. Positive education will be general, and common to all. From this common stock the theoretical or practical man may by himself draw the further consequences which his own special object renders desirable. As a general rule, he will need no private instruction—granted that he has duly gone through the training which all equally are to undergo.

The general plan of our novitiate is common to both sexes. In the case of your sex, it admits of one reduction. The two weekly lectures, which men must attend during their two first years, may, for women, be reduced to one. Women have not to mix in active life. They may be content, therefore, in mathematical science, with a logical rather than a scientific training. For this object one lecture a week will suffice, as in the rest of their

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* See p. 69.

seven years' course. The only thing requisite will be a greater philosophical effort on the part of the professor.

As for the professors being the same for both sexes, to make them different would tend to throw discredit equally on teacher and pupil; not to say, that it would be contrary to the synthetical spirit which must be the characteristic of the Positive priesthood. The more entirely to exclude all dispersive tendencies, it is important that each priest should in succession teach each of the seven sciences. The result must be this great social advantage, that during their long education he is in unbroken relation with the same pupils, who will owe to him the whole of their instruction in science. The permanence of this relation will facilitate the after influence of our priesthood on the whole of practical life.

Now, on similar grounds, both sexes must draw their education from the same sources. If the High Priest of Humanity allows the priests, as a general rule, to reside permanently in the same place, all family disputes will be more easily settled, as all the members of the family will be personally under the influence of the same masters. Priests who could only address one sex would be incompetent for their social office, to say nothing of the intellectual incompetence which such a state would imply.

The Woman.—I can now, my father, estimate the social influence which the priesthood of Positivism

will derive from its fundamental office, if it adequately discharge the duties of that office. Still I am not clear that, on this basis alone, it can acquire sufficient authority. Would you then give me a direct statement of the various means it has at its disposal to secure, as far as it is possible to do so, the harmony of society?

The Priest.—The Positive priesthood has no means, my daughter, but such as are the result of the educational system. Rightly to estimate them, we must remember that the last year of the Positive novitiate is entirely devoted to moral science. This last branch of instruction will be always divided into two equal parts, a theoretic and a practical part. In the first, all the essential laws of human nature will be shown to rest on a solid foundation —on the whole system, that is, of our conceptions relative to the world, to life, and to society. This basis laid, we shall be able to rest the general rules of conduct applicable to the individual, the family, and the state, on a definitive system of real demonstration. In that system, the duties of each of the four powers which are necessary constituents of human providence will be stated in detail. The determining these duties, in which we finally sum up the results of the Positive education, may have a great effect, in consequence of the moral disposition of those whom we thus address at the close of their initiation, and who are yet free from the errors which active life involves.

The system of these practical rules answers two

purposes in each case. They are a guide for a man's own action. They are a standard for his judgment of others. This second use of them is less exposed than the first to the disturbing action of the passions. For our passions seldom prevent us from appreciating the faults of others, however blind they make us to our own. An egoist is the last person to tolerate egoism in others. It leads to a competition which he cannot get rid of.

We thus learn to distinguish the two modes in which the spiritual discipline of Positivism may be exercised, the direct and the indirect. The priesthood's main effort is directed to change the guilty person, by acting first on his heart, then on his intellect. This is at once the purest and most efficacious method, though its results are less striking. It will always be the only method perfectly consonant to the nature of the spiritual power. For the spiritual power disciplines the will by persuasion and by conviction. It should have no influence at all for coercion. But this direct method is often found inadequate, though wisely applied and during a long time. In such cases the priesthood, not being able to correct the internal tendencies, proceeds to attack them indirectly, by calling in the opinion of others.

It does not convert the criminal, it controls him by the judgment of others. That this its indirect mode of action is perfectly legitimate, cannot be denied. It rests in all cases on a simple judgment of the conduct of the person who is judged. No

one can bar such a judgment. For every one concurs in it, as directed against others, and it is based on a system of doctrine which has the assent of all, and an assent freely given. However, the criminal who does not allow that he is wrong, or whose will has undergone no change, is thus made to feel the pressure of a real coercive force. Nor can he object, as the coercive force is simply a moral force. If others were to abstain from judging, they would in reality be the oppressed party, and that without having in any way deserved to be so. Legitimate, however, as such indirect method evidently is, we must only have recourse to it when the direct method has been tried and failed.

Supposing recourse to it inevitable, it admits of three degrees. The priesthood begins, as a first step, with a simple remonstrance within the family circle, before the relations and friends called together for the purpose. The second step is public, the priesthood proclaims its condemnation in the temple of Humanity. The third and last stage is, excommunication from society, either for a time or for ever. Without outstepping the just limits of its authority, the spiritual power may go so far as to pronounce, in the name of Humanity, that a false servant is absolutely unworthy, and, the sentence once issued, the subject of it becomes incapable of sharing in the duties and benefits of human society. The priesthood may abuse this power, to gratify unjust animosity, or from a blind or mistaken zeal. Its abuse will bring a speedy punishment.

Excommunication can have no force but such as it derives from the free sanction of the public. If then this public stand neutral, the blow will fail, and those who aim it will naturally incur discredit from the failure. When the general opinion strongly supports the priesthood in its condemnation, then this spiritual discipline will be efficacious to a degree of which we can form no conception from the past. For in the Positive *régime* the union attained will be very far greater than was previously possible in the absence of a Positive education.

There will be occasions when, however rich or powerful he may be, the criminal will, without any loss of property, see one by one his dependents, his servants, his nearest relatives even, drop off from him. In spite of his wealth, it may well be, in an extreme case, that he will be reduced to provide himself his own food, as no one will serve him. He will be free, it is true, to leave his country. But he will only escape the condemnation of the Universal priesthood by taking refuge with populations which have not yet adopted the Positive faith. Ultimately even this refuge will be closed, as the faith will spread over the whole of the earth. Fortunately, so extreme a case of religious discipline will always be exceptional. It was necessary to state it here as an indication of the efficiency of the Positive system of life.

The Woman.—Allowing its full strength to this moral power, it is hardly possible, my father, that it should ever entirely supersede the necessity of

recourse to temporal compression, whether directed against property or life.

The Priest.—In truth, my daughter, legislation properly so called will always be necessary, to make up for the inadequacy of mere moral force in cases of urgent social need. Conscience and opinion will be often powerless to prevent daily violations of right. In such cases the temporal power must step in with some physical repression. Besides these common and slight deviations, the result in the main of the inaction of our good instincts, we shall be obliged to have recourse to the temporal power for the repression of the more serious evils resulting from the active predominance of our bad instincts. In the human species, as in the other animal species, we have instances of thoroughly vicious individuals, for whom correctives are as useless as they are undeserved. In the case of such exceptional organizations, society in its own defence will not stop short of the destruction, by a solemn act, of every such vicious organ, when once its complete unworthiness has been sufficiently proved by decisive acts. It is only a false philanthropy that can lead us to lavish on scoundrels a pity and a care which would find much better objects in so many honest victims of the imperfect arrangements of society. Capital punishment, therefore, and *à fortiori*, the total or partial confiscation of property, will never entirely be given up. Still such remedies naturally become of less frequent use as humanity

advances. Our constant advance in feeling, intelligence, and activity, has a tendency to make spiritual discipline more and more efficacious, as compared with temporal repression, though we can never wholly dispense with this last.

The Woman.—In this general view of the *régime* of man, you seem, my father, to omit the cases in which the moral evil should have its source in the priesthood itself.

The Priest.—In such a case, my daughter, the spiritual discipline follows the course we have marked out, though somewhat irregularly. For moral science is of universal application, and points out the duties of the priesthood as much as those of any other class. Nay, it even gives them greater prominence, as is natural from their greater importance. There is moreover a natural tendency in the public to blame more freely the priests as the judges of the rest. They are the object of the secret hatred of the patrician body, of a cold esteem on the part of the proletariate, and of no deep sympathy, as a general rule, on the part of any but women. Finally, the Positive faith is, by its nature, always open to discussion, and so prevents the rise of any prestige sufficient to bar criticisms when really necessary.

However great the veneration usually paid to the priests of Humanity, it can but be the result of their due discharge of an office, the duties of which are well defined. And the intellectual and moral con-

ditions, to which the spiritual power requires all others to conform, may be urged against it, in its turn, in case of its failure.

If, as we suppose will be the commonest case, the perversion is partial, the priesthood is competent to meet it by its own internal discipline. In case of its neglecting to do so, then every believer is competent to urge a reparation of the error. For by the fulness and accuracy which are the characteristics of the Positive faith, each individual can exercise for himself, on his own responsibility, a species of irregular priesthood in such cases, which will be efficient if sanctioned by opinion. Lastly, supposing the corruption of our priesthood general, then it would not be long before a new one would arise to meet the want of society, one which would better fulfil the conditions required by a doctrine which is not exposed to adulteration, and which is always superior to its organs, whoever they may be.

The Woman.—This leads me naturally, my father, to ask you to end this general survey by pointing out the actual constitution of the Positive priesthood.

The Priest.—You will at once feel, my daughter, that the first condition required by its fundamental object is, that it should entirely renounce all temporal power, and even all property. Every one who aspires to the priesthood must, at the outset, solemnly contract an engagement to this effect, at the age of twenty-eight, when he receives the sacra-

ment of destination. The priests of Positivism must not even inherit property from their families. The object is that they may keep clear of all temptation, also that they may leave capital in the hands of those who can employ it to good purpose. The contemplative class must, as a body, be maintained by the active. At first, they will look to the free contributions of believers, afterwards to assistance from the public treasury, when the faith is universally adopted. The priesthood must have nothing of its own, land, houses, nor revenues. All that is allowed is its annual budget, the amount of which must depend on the temporal power.

The generality of views and the generosity of feeling, which must always be the distinctive marks of the priesthood, are absolutely incompatible with the ideas of detail and the disposition to pride inherent in all practical power. If you would restrict yourself to giving counsel, you must put it out of your power to command, even by your wealth. Otherwise, so poor is man's nature, we are often inclined to make force take the place of demonstration. This condition for the priestly office was felt and carried to its sublimest exaggeration by the admirable saint who, in the thirteenth century, endeavoured, but in vain, to regenerate Catholicism, which was already exhausted. But St. Francis of Assisi forgot that, in prescribing to his disciples absolute poverty, he was distracting them from their proper office, by the needful daily care for their subsistence.

There must be some limit to poverty, and to assign the proper limits, I will name the yearly payments for each of the several degrees of the priesthood, adapting them to the actual rate of expense usual in France, which is a mean on this point between the different nations of Western Europe. This summary statement will serve, at the same time, to describe the internal organization of the Positive clergy, an outline of which I gave whilst explaining the worship.

Generally stated, the organization of the Positive clergy requires three successive orders: the aspirants, admitted at twenty-eight; the vicars, or substitutes, at thirty-five; and the priests proper, at forty-two.

The first of these, the aspirants, with no natural limit to their numbers, are considered to have a real spiritual calling; but they do not as yet belong to the spiritual power, and they exercise none of its functions. Their free renunciation, therefore, of any inheritance must be simply provisional, as is their stipend, fixed at 3000 francs, or 120*l*. They do not live with the priests, but are under regular surveillance as to their work and conduct.

The vicars are irrevocably members of the priestly body, though limited to the functions of teaching and preaching, except in cases of urgency, where other powers may be delegated. They must definitively renounce all property, and they must, besides, be married before admission. They live with their families, but apart from the priests,

in the philosophical presbytery which adjoins each temple of Humanity, parallel to the Positive school. The class which is to guide all other classes in influencing the intellect by the heart, must itself furnish the best type that man can furnish of moral development. It must therefore give full play to the home affections, without which the love of the race is an illusion. Marriage then, which other citizens may or may not contract, is obligatory on the priests. For the priestly office cannot be duly performed unless the man be constantly under the influence of woman. Of course that influence may be objective or subjective. The better to test its priestly body on this point, Positive religion requires even its vicars to fulfil this obligation. This second rank, which, with exceptions for failure, always leads to the third, secures a yearly stipend of 240*l.*

During the seven years which elapse before he is full priest, every vicar must teach all the seven encyclopedic sciences, and exercise his powers of preaching. After that he becomes a true priest, and may discharge, in families or in cities, his three offices, of advising, consecrating, and regulating, which are the social characteristics of the Positive clergy. In this final state, his annual stipend is raised to 480*l.*, besides the expenses of visiting his diocese.

Every philosophical presbytery has seven priests and three vicars. Their residences may be changed by the High Priest. But such change must always

have some really serious ground to justify it. The number of these priestly colleges will be two thousand for the whole Western world. This gives a functionary for every six thousand inhabitants, or one hundred thousand for the whole earth. The rate may appear too low; but it is really adequate for all the service required. For it must be remembered, that the doctrine of Positivism seldom demands systematic explanations: for these we substitute the free intervention of women and proletaries. It is important to limit very strictly the priestly corporation, both to avoid superfluous expense and to secure a better composition of the clerical body.

The Woman.—In your statement, I do not see, my father, the head which directs this vast body.

The Priest.—The doctrine and the office of the priesthood are such, my daughter, that it might function of itself, with the aid of public opinion. Still it really does require one supreme head. The supreme power is vested in the High Priest of Humanity, whose natural residence will be Paris as the metropolis of the regenerated West. His stipend is five times that of ordinary priests, 2400*l.*, and he must have besides an allowance for the expense necessarily involved by his vast labours.

He is the sole governor of the Positive clergy. He ordains its members, he changes their residence, he revokes their commission, all on his own moral responsibility. The main object of his care is to maintain the priestly character in its integrity

against all temporal seductions. Every servile or seditious priest, who aims at temporal power by flattering the patriciate or the proletariate, will be absolutely banished from the priesthood. Such an one may, in certain cases, find a place amongst its pensioners, supposing him to have scientific merits to justify the exception.

To assist him in the discharge of his functions, the supreme head of Western Positivism is to have the aid of four national superiors, each of whom has a stipend of half the amount of his, 1200*l*. Under his direction, they guide their four respective churches, the Italian, the Spanish, the English, and the German. As for France, the High Priest is the national superior, though he need not necessarily be a Frenchman, but may come from any one of the populations that are Positivist. The regular mode of replacing him is, as in the temporal order, by a successor whom he is to name himself. But in this case, such nomination must have the unanimous assent of the four national superiors. Supposing them divided in opinion, then the nomination must meet the wishes of the senior priests of the two thousand presbyteries.

CONVERSATION X.

PRIVATE LIFE.

The Woman.—At the close of our last conversation, I omitted to ask you, my father, what would be respectively the subjects of the two remaining conferences on the Positive system of life. I felt that the two halves of the practical domain of our religion must have essentially the same subdivisions, corresponding to the existence of which the worship is to be the ideal representation, the *régime*, the guide. My study of the worship, then, indicated the plan on which the *régime* is to be studied. We must begin with private life, and then proceed to public. The former is our subject for to-day, and I feel that you will here, as in the worship, separate our individual existence from our family life.

The Priest.—The life of the individual is normally the basis of all man's conduct. Its regeneration by Positivism consists, my daughter, in placing it on a social footing, and insisting on its social character. No theological system, and monotheism less than any, could effect so radical a change. Yet men have always had an instinctive presentiment that such a change was necessary, and have looked for its introduction. Positivism can effect it, and that without recurring to any sentimental exaggeration. It rests the change solely on an accurate appreciation of the real state of the case. Such an

appreciation leads us to see that in reference to man and the order of man's world, by its being more synthetical than any other, you must treat the whole before the parts, you must consider society as prior to the individual.

It is true that every one of man's functions necessarily requires an individual organ. But it is no less true that it is by its nature a social function, since the share of the individual agent is always subordinate to that of his contemporaries and predecessors. The degree of concurrence of the two cannot be distinguished. Everything we have belongs to Humanity. For everything we have comes from her—life, fortune, talents, information, tenderness, energy, &c. Metastasio, a poet never suspected of subversive tendencies, puts into the mouth of Titus this decisive sentence, a sentence worthy of an emperor—

> So che tutto è di tutti; e che nè pure
> Di nascer merito chi d'esser nato
> Crede solo per se.
>
> *Clem. de Tito,* act II. sc. x.

I know that all is from all; and that he deserved not to be born, who thinks that he is born for himself alone.

Similar anticipations might be found in the oldest writings. Thus we see that Positivism, when it condenses all human morality into *living for others*, is, in reality, only giving a systematic form to the universal instinct. As a previous step, it places the scientific spirit at the social point of view, which

was unattainable by the synthesis of either theology or metaphysics.

The whole system of Positive education, its education of the intellect as well as that of the affections, will familiarize us thoroughly with the idea of our complete dependence on Humanity. We shall thus be led duly to feel that we are all necessarily destined to serve her constantly. In the preparatory period of life, when incapable of useful action, every one owns his inability to supply his own chief wants. He sees and acknowledges that he depends on others for their habitual gratification. At the beginning, he looks on himself as indebted for their supply to his own family only. That feeds him, takes care of him, instructs him, &c. But it is not long before he comes to form a distinct conception of a higher providence, of which he sees in his mother merely the special minister and the best representative. The institution of language alone would be enough to disclose to him this higher providence. For to construct language is wholly beyond the power of an individual. It can only be the result of the combined efforts of all the successive generations of men—combined in spite of the diversity of idioms. And putting language out of the question, the least gifted man has a constant sense that he is indebted to Humanity for quantities of other accumulations, material, intellectual, social, and even moral.

Our aim should be during the period of prepara-

tion, to give clearness and vividness to this feeling, so as to enable it, at a later period, to resist the sophisms of the passions to which our intellect and our practice are exposed in real life. At that time the exertions we habitually make have a tendency to make us underrate the true providence, and to overrate our own individual value. Our illusion leads us to be ungrateful. We can free ourselves from it by reflection, and we can set others free if they have been properly brought up. Simply point out to them that, whatever their work and whatever their success in that work, such success depends in the main on the co-operation of others, the immense extent of which in their blind pride they would keep out of sight. The most skilful man with the best directed activity can never pay back to Humanity but a very slight portion of that which he receives. As in his childhood, so in his later life, he continues to depend on Humanity for food, protection, and growth, &c. The only change is in the agents employed. They no longer stand out distinct to his view. Originally he received her gifts through his parents. He now receives her benefits through the indirect agency of large numbers, most of whom he will never know. To live for others is seen to be, then, for all of us, a constant duty, the rigorous logical consequence of an indisputable fact, the fact, viz., that we live by others. Such is the necessary conclusion drawn from an accurate appreciation of our real state, when

we view it philosophically as a whole. It is a conclusion free from all tinge of an exaggeration of sympathy.

The Woman.—It is a great pleasure, my father, to find that our reason thus systematically sanctions a disposition for which at times I reproached myself, attributing it to an exaggerated feeling. Before I became Positivist, I used often to say : "*What pleasures can be greater than those of devotedness to others?*" Now I shall be able to defend this holy principle against the sneers of egoists, and perhaps raise in them feelings which will prevent their doubting its reality.

The Priest.—Your instinct, my daughter, has led you to anticipate the most important characteristic of Positivism. Positivism finally sums up in one formula, the law of duty and the law of happiness, hitherto asserted by all systems to be irreconcilable, although the instinct of men always aimed at reconciling them. That the two are necessarily in harmony, is a direct consequence of the existence in our nature of the feelings of benevolence ; a fact demonstrated by science, in the last century, on a correct view of the animal world. In the case of animals the respective action of the heart and the intellect admits of a more distinct appreciation.

Our harmony as moral beings is impossible on any other foundation but altruism. Nay more, altruism alone can enable us to live, in the highest and truest sense. The degraded beings who at present exist only *to live*, would be tempted to give up their

brutal selfishness, had they but once had a real taste of what you so well call the pleasures of devotedness. They would then understand that, to live for others is the only means of freely developing the whole existence of man. For we extend it by one simultaneous effort so as to comprise the present in the largest sense, the remotest past, and even the most distant future. None but the sympathetic instincts can have free scope without any check, for in giving them play each individual is aided by all others, whereas his personal instincts, on the contrary, find a constant check from others.

In this way you see how happiness and duty will necessarily coincide. Of course there is no doubt but that the fine definition of virtue given by a moralist of the eighteenth century, as *an effort over oneself in favour of others*, will always remain applicable. We are so imperfect by nature that we shall always need a real *effort* to subordinate our personal to our social tendencies. The conditions under which we live are a constant stimulus to our selfishness. But the triumph once gained, our social instincts have a natural tendency, putting aside the power of habit, to gain strength and to grow, by virtue of the incomparable charm inherent in sympathy, whether of feeling or in action.

In this state, we feel that true happiness is, in an especial degree, the result of due submission, the only sure basis of a large and noble activity. The conditions under which we are fated to live no

longer inspire regret. Far from it. We exert ourselves to strengthen the order which they form by a voluntary obedience to rules of our own creation, which enable us more successfully to contend with our egoism, the main source of man's unhappiness. Where such rules are established by free consent, we soon see, according to the admirable precept of Descartes, that they deserve quite as much respect as the laws imposed on us from without, which have less moral efficiency.

The Woman.—Such a view of human nature enables me at length to see, my father, that it is possible to give an essentially altruistic character even to the rules which concern our own individual existence, hitherto always placed on an egoistic ground, on an appeal to our prudence. The wisdom of antiquity summed up morality in this precept: *Do to others as you would be done unto.* This general rule had at the time very great value, but all it did was to regulate a mere personal calculation. Nor is the great Catholic formula, if you sift it, free from the same character: *Love your neighbour as yourself.* It does not compress egoism, but sanctions it. And if we look to the ground on which the rule rests, *the love of God,* we find a direct stimulus to egoism. There is here no sympathy with man, not to say that *love* was generally but another expression for fear. Still when we compare the two precepts, we see that the Catholic is a great step in advance. The other only bore upon action, whereas it goes further and touches the

feelings which guide action. This moral improvement remains, however, very incomplete, so long as love in the theological sense retains its stain of selfishness.

Positivism alone holds at once both a noble and true language when it urges us to *live for others.* This, the definitive formula of human morality, gives a direct sanction exclusively to our instincts of benevolence, the common source of happiness and of duty. Implicitly and indirectly it sanctions our personal instincts, as the necessary conditions of our existence, with the proviso that they must be subordinate to those of altruism. With this limitation, we are even ordered to gratify our personal instincts, with the view of fitting ourselves to be better servants of Humanity, whose we are entirely.

Now, too, I understand the strong reprobation with which I always saw you looked on suicide, hitherto, as it seemed to me, only condemned by Catholicism. Our life is less even than our fortune or any of our talents at our arbitrary disposal. It is still more valuable than they are to Humanity, and it is of Humanity that we hold it. In obedience to the same principle, Positive religion also condemns, however respectable the motives from which it often proceeds, that kind of chronic suicide, suicide at least for all social purposes, which the Catholic system too often encouraged. I remember that the daily abuse of bodily discipline had so completely reduced the hermits of the Thebaid, that their abbots were at length obliged

to authorize them to pray sitting, or even lying down, because they were unable to remain long enough on their knees.

The Priest.—I would call your attention, my daughter, to the fact, that not only do we give a nobler character to our gratification of our personal instincts, within the limits allowed by their subordination to their social purpose, but that on this necessary subordination, as the only possible basis, we rest the authority of our prescriptions relative to such gratification. Suppress this, the only true principle, and the simplest rules for the regulation of our individual existence lose their hold on us, unless they are brought into an arbitrary connexion with supernatural ordinances, ordinances which were valid for certain times and places, but which are now no longer so.

If our control over our eating is a mere question of personal prudence, we are liable to be influenced by the sophisms of greediness. And there are cases in which these cannot be refuted, for some men can commit excesses for a long time without any evil consequences to their health. But if you adopt the social point of view, all hesitation disappears at once, and you prescribe for all alike an amount of food almost always less than that which they might take without risk. For if we exceed the very moderate limits set by the requirements of the service we owe to our Family, our Country, and Humanity, we are consuming provisions which in moral fairness belonged to others. At the same time, a greater

amount of food reacts on our brain, and has a weakening effect on our feeble intelligence, whether in science, the fine arts, or industry. The images become habitually less clear, induction and deduction harder and slower: everything is weakened, even our faculties of expression.

But it is the moral influence of the slightest daily intemperance that is the chief danger, as being at once more difficult to avoid and more corrupting. Eating is the most entirely personal of all our acts. When we exceed the amount required for our support, we are cultivating, as far as possible, egoism at the expense of altruism. For we overcome the sympathy we involuntarily feel for those who, at the time, are in want of food. Besides, so closely connected in the brain are the several egoistic instincts, that the strong excitement of one soon spreads to the rest, even though the excitement be but for a time. The admirable painter of human nature to whom we owe that unrivalled poem, the *Imitation*, had a profound sense of this moral connexion, when he tells us (book I. chap. xix. § 4), *Frena gulam et omnem carnis inclinationem melius frenabis. Bridle thy appetite, and thou shalt the easier bridle all fleshly desires.* Read daily this inexhaustible treasure of true wisdom. Substitute Humanity for God, and you will soon feel that this, the last change required, gives great strength to such a precept, as it does to most others.

The restraint upon the instinct of nutrition required by health, is far less than it will be when it

shall have received a gradual and systematic extension from Positive religion. In our sensuality we reason sophistically and treat as essential wants what are the results of stimulants which are rather hurtful than beneficial. This is especially true of the use of wine, which was forbidden by Mahometanism. The prohibition was generally and sincerely obeyed during the centuries in which Islamism displayed the precise kind of activity for which we think wine indispensable. When we properly examine the admirable designs of the great Mahomet, we soon see that what he aimed at in this prohibition was, to introduce a thorough improvement of the whole nature of man, beginning with the individual, but extending afterwards to the race, by the law of hereditary transmission. His noble attempt has not been really more a failure than the other distinct efforts of the monotheism of the Middle Ages, Eastern no less than Western monotheism, to improve man's nature. It wants what they want. It requires to be systematized by Positivism. When systematized, it will be strengthened and developed without any risk to the progress of industry. Even at the present day the judicious abstinence from wine, so common with your sex, at least in the South, may gradually extend to all the advanced organs of human progress. As Positivism spreads, women and priests will of their own free will, throughout the West, allowing for exceptions, renounce the habitual use of this stimulant, the more fatal inasmuch as it often leads to other excesses.

The Woman.—I see, my father, why you lay so much stress on the Positive discipline of the nutritive instinct. Besides its predominance directly and its influence indirectly, you take it as a type of the control that we must regularly exert over all our personal instincts. The rules of this control, when formed into a system, represent in both sexes *purity* in the true sense, the first basis of firm morality. For we must not limit purity to the two adjacent organs, on which depend the preservation of the species and of the individual. It must include the whole of our seven personal instincts, which we always have to *purify* to a considerable extent, in furtherance of their normal subordination to the service of Humanity.

The Priest.—This great principle of subordination, my daughter, will always be able to overcome all honest doubts on the point, and even to solve the most captious sophisms. The heart of the true Positivist must, within itself, reject any arbitrary will, just as his intellect rejects it in the world without. Our humble Divinity is, in truth, exempt from the various caprices appropriate in the case of her omnipotent precursor. In all her actions she follows intelligible laws, made more and more clear to us by the Positive study of her nature and her destinies. By subordinating ourselves as much as possible to these laws, we shall never cease taking fresh steps in our endless progress towards peace, happiness, and dignity.

The Woman.—On combining the indications you

have given me, I seem, my father, to see clearly what is the system of individual life in Positivism. With our synopsis of the cerebral functions in our hand, we might take each of the egoistic instincts in turn, and study it from the moral point of view as we have done the most important of them, in order to determine what is the suitable method for its repression. As for the means of developing our several sympathetic instincts, our system of worship points these out, all, that is, that are distinct from the direct action of the instincts themselves. To explain all these points in detail would be beyond the limits of our present exposition. We should even lose sight of our main object were we to attempt it. When Positive religion shall be generally accepted, it will be time to compose a new Catechism, more closely resembling those used by the Catholics, and these practical rules may then be given in detail. The general principles on which they rest will then be familiar to all true believers. This Catechism is, on the contrary, a beginning, and its object is to state these general principles, so essential as a foundation. Any applications of them it takes into account only so far as they are indispensable to the establishment of the principles. Without dwelling, then, any longer on personal morality, would you pass on to the second part of our private life, and give me a clear idea of the regeneration of family life in the Positive *régime?*

The Priest.—The regeneration of the family

depends essentially on marriage, my daughter, on our giving marriage an altruistic character. Originally the institution rested on a purely egoistic basis, that is, marriage was regarded as the legitimate satisfaction of the sexual instinct, which had for its object the reproduction of the species. This coarser view was naturally adopted on system so long as the prevalent theory denied the existence of the benevolent instincts. The general feeling of mankind was, however, always against this view. Hence a constant series of efforts, each stronger than the last, though based on purely empirical grounds, to introduce improvements into the original institution. Positivism alone can show that, on this fundamental point, theory and practice, rightly viewed, are in harmony; and to show this, it relies on the most important discovery of modern science, the existence in our nature of altruistic instincts.

This great conception, the importance of which is as yet so imperfectly understood, involves directly the regeneration of marriage. For we look on marriage henceforth, as having for its especial object the mutual improvement of both sexes, putting aside any sensual idea. It shows by direct proof the woman's affective superiority. It does this by establishing two points: first, the selfish instincts are less intense in woman, especially the lower ones; secondly, the sympathetic are much more energetic. On this demonstration we rest the Positive theory of marriage. By that theory your sex improves mine, by disciplining the mere animal

desire which is necessary for man. Such is his moral inferiority, that he would without this impulse want sufficient tenderness. Such is the essential relation of the two sexes in marriage. The other points of difference which the cerebral organization of the two sexes offers, fortunately lend their aid in the same direction. The man is indisputably the superior in all that regards the character properly so called. And it is the character on which, in the main, depends command. As for the intellect, in the man it is stronger and of wider grasp; in the woman it is more accurate and penetrating. Everything then combines to show the mutual efficacy of the marriage union, which constitutes the highest form of friendship, with the additional charm of mutual possession. In all other human ties, there is a possible, if not actual rivalry, checking the full confidence which can only exist between those of different sex.

In this view, the real object of the sexual appetite is to originate or to sustain, more particularly in the man, the feelings which lead him to give full scope to his tenderness. But if so, that appetite must be gratified very moderately. Otherwise it is, by its nature, so profoundly egoistic that it tends to stimulate our selfishness almost as much as excess in food does, and often with even more serious results, as the woman is odiously sacrificed to the brute passions of the man. When my sex is sufficiently pure (yours is so as a general rule) to dispense with this coarse stimulant of tenderness,

marriage is much more certain to produce its highest results.

Such will be the case in one form of the marriage union—an union, viz., on the principle of chastity. Positive worship sanctions this form for those who ought not to aid in the propagation of the species. Many diseases are transmitted hereditarily, and not unfrequently in an aggravated form. So that thousands of poor children are born merely to die early. Their life is never anything but a burden. As in modern civilization all births equally are recognised, the sad results of hereditary disease are far more frequent than they were in ancient times. For the ancients destroyed as a general rule their offspring when weak. A thorough sifting of this important question would perhaps show that a fourth of the population in Western Europe would be wise to abstain from having children, and that such a function should be exercised only by those who are properly qualified. When we shall pay the same attention to the propagation of the human species as we do to that of the more important domestic animals, it will be seen to be necessary to regulate it. But the only method of regulation is the voluntary adoption of the institution of chaste marriages, in accordance with the Positive theory of the marriage union, by which sexual intercourse is not a necessary condition of marriage. To forbid marriage by law in the case of hereditary disease, as physicians have often wished, would be a remedy as odious as it

would be illusory. The influence of Positive religion on private and public life can alone induce people to form resolutions which, if not absolutely voluntary, lose their efficiency, and trench upon our dignity. In these exceptional unions the true nature of marriage will be better appreciated, if the minds of both parties are properly disciplined. By an extension of the practice of adoption we shall give the family affections free scope, and at the same time relieve those who can have children.

The Woman.—Your theory, my father, is adequate as an expression of the true idea of marriage, when viewed independently of its bodily results, which are at times not attained. The amelioration of man's moral nature is then the principal function of woman, in this unrivalled union, which is instituted for the mutual improvement of both sexes. The mother's functions you have already determined to consist especially in directing the whole of education, and you assign her this province in order that the heart may in education prevail over the intellect. So, as these two offices of woman succeed one another with a regular succession, your sex is under the constant care of the affective providence of woman. If such are the objects of the marriage union, it is clear it must be monogamic; there must be no second marriage, and it must be indissoluble. So only can the family relations attain the completeness and stability required for their moral efficiency. These two conditions are so consonant to human nature that illicit unions in-

stinctively aim at fulfilling them. Still I believe divorce ought not to be absolutely prohibited.

The Priest.—You are aware, my daughter, that St. Augustin, overcoming by his own unaided reason the necessarily absolute character of his theological belief, opens his chief work by remarking that murder may often be excusable, and, at times, even praiseworthy. The same may be said of falsehood, and of everything else that generally deserves reprobation. Divorce is no exception to this general rule. But whilst we allow this, we must never impair the fundamental indissolubility of the marriage tie. There is in reality but one case in which marriage may be dissolved by law, the case where one or other of the parties has been condemned to any such degrading punishment as to be socially dead. In all other cases of disturbance, a long continuance of unworthy conduct on the part of husband or wife may lead to a moral disruption of the union, the result of which is a separation, but without allowing a second marriage. Positive religion imposes on the innocent in such cases the observance of chastity, but the recognition of that obligation is compatible with the deepest affection. If the condition is felt to be hard, it must be submitted to, primarily in the interest of social order; then, as the just consequence of the original error.

The Woman. — I am already acquainted, my father, with the holy law of eternal widowhood, the law which forbids any second marriage. By it

Positivism gives at length its full completeness to the great institution of marriage. No objection will come from women; and you have taught me how to refute the various sophisms, even when they wear the form of scientific conclusions, which may be originated by men. Unless so completed, monogamy is an illusion. For a second marriage must always involve a subjective polygamy, unless the first wife is forgotten, a prospect of small comfort to the second. The mere thought of such a change is enough greatly to impair the existing union, as it is never absolutely impossible. Unless you make the family ties unchangeable and eternal, you cannot ensure them the consistency and completeness which are indispensable if they are to have their due moral effect. None of the sects sprung from the anarchy of modern times seem to me so contemptible as that which wishes to make inconstancy a condition of happiness, just as it would make the frequent change of occupations a means of improvement. I saw in the *Politique Positive* a remark on this point which struck me greatly: "When two beings are of so complex a nature and so different as man and woman, the whole of life is far from being too long for them to learn to know each other fully, and to love each other perfectly." Far from considering as an illusion the high estimate which in a true marriage the husband and wife have of one another, I have almost always attributed it to the deeper insight which can only be gained by complete intimacy. In such intimacy, it must be

remembered, qualities are developed which escape the indifferent. Nay, if we think of it, it is very honourable to our species, that its members inspire one another with such strong mutual esteem when they study each other carefully. Hatred and indifference alone really deserve the reproach of blindness, which a superficial view attributes to love. We must consider then the institution which prolongs after death the union of husband and wife as quite in keeping with human nature. No intimacy can stand a comparison with theirs. In the case of the mother and the son, the disparity of age, and even a just veneration, are always a bar to entire harmony.

The Priest.—Besides, my daughter, our law of widowhood can alone secure for woman's influence its main efficacy. During her objective life, the sexual relation impairs to a great degree the sympathetic influence of the wife, by giving it something of a coarse and personal tinge. Therefore it is that during our objective life the mother is the principal guardian angel. Angels have no sex, as they are eternal.

In her subjective existence the relation of the wife to the husband is purified. By virtue then of her closer union, the wife then definitively becomes our highest guardian angel. One single year of a noble marriage is enough to constitute, during the longest life of man, an inexhaustible source of happiness and improvement. Time is constantly increasing its effects, for time purifies it as imperfections sink

into the shade, and good qualities come into fuller light. Thus, without the subjective union which is the consequence of our law of widowhood, the moral influence of the woman on the man would end at the very moment when its main action ought to begin, perfected as it is and purified by death. Once let this complement of marriage be adequately appreciated, and it will furnish one of the best practical distinctions of Positive religion. For such an institution is evidently incompatible with the principles of theological belief.

The Woman.—To complete my view of the constitution of the family, my father, I need but an explanation of one point. What are its material conditions—in other words, the arrangements as to property?

The Priest.—They are the natural consequences, my daughter, of the social and moral purposes the family is meant to answer. Woman, in her two-fold character of mother and wife, discharges in the family an office equivalent to that of the spiritual power in the State. It requires then the same exemption from the duties of active life, and the same renunciation of all command. To stand aloof from both is still more indispensable for the woman than for the priest, if she is to preserve that superiority of affection in which woman's real merit consists, and which is less qualified than superiority of intellect to resist the pressure of practical life. Women therefore must never have work away from their homes. This rule must be carefully

observed, as on its observance depends the due accomplishment of their holy mission. Confined by her own will to the sanctuary of her home, the woman freely devotes herself to the moral improvement of her husband and children, and gracefully receives her just meed of homage.

Our constitution of the family, from the material point of view, rests on a fundamental principle never systematically adopted but by Positivism. The general instinct, however, has always had a presentiment of it. It is this: *The man must support the woman.* The obligation is equivalent to that of the active class towards the contemplative class. There is of course an essential difference in the mode of discharging it. The maintenance of the priesthood is an obligation for the society; it becomes an obligation for individuals only in very exceptional cases. Precisely the reverse is the case with women, in consequence of the difference in the moral influence of the two bodies. The influence of women acts on the family, that of the priesthood on the whole society. At first the woman is maintained by her father or brothers; then by her husband or sons. If all special support of this kind fail, then comes in the general obligation of the active sex towards the affective, and the government must provide for her support on the representations of the priesthood. Such is the first material basis on which the true constitution of the family rests.

The fulfilment of this condition necessitates at once another institution, the renunciation by women

of all claim to inherit. This renunciation must be free, and the grounds for it are as valid as those on which it rested in the case of the priesthood. The object is first to prevent the corrupting influence of wealth, secondly to concentrate capital and place it in the hands which direct its employment. Wealth is even more dangerous to women than to priests. For it weakens moral superiority even more than it does intellectual. Lastly, the renunciation of property by women is the only means of putting an end to the custom of giving dowries—a custom which is very injurious in many cases, and directly contrary to the true objects of marriage. When women have no property, marriages will be a matter of free choice, wisely exercised. And there will be no restriction as to classes, for a common education will produce a general uniformity, in spite of the necessary inequalities of power and wealth. But to give all these reasons their full validity, the woman's renunciation must in all cases be absolutely voluntary, never the result of a legal enactment.

The Woman.—The Positive religion will have little difficulty, my father, in getting women to adopt this resolution, if you guarantee them their existence. The obligation to support them must be made binding on individuals, and its fulfilment must be secured by the general convictions of society. People often lament the caprices which idleness and wealth lead women to indulge when they prefer power to love. But it seems to me the moral

degradation of women is far greater when they gain their wealth by their own labour. There is a harshness produced by the constant pursuit of gain which robs such women even of the instinctive kindness which the others keep in the midst of their dissipation. There are no worse industrial chiefs than women.

The Priest.—In order to complete our general view of the family constitution peculiar to Positivism, it remains for me, my daughter, to point out an institution which is indispensable if the veneration we advocate is to have its full effect. We must give perfect freedom of devising, perfect freedom also of adopting. There must be no check on the head of the family, beyond his moral responsibility. His conduct will of course be open to the examination of the priesthood and the public. Our next conversation will show you the importance to society of these two institutions. They are the remedies, as far as there is any remedy, for the main inconveniences attending the hereditary transmission of property. But for the present I only mention them that you may see their aptitude to purify and strengthen all the family relations by clearing them from the meanness of aim which at present stains them. By no other means can we make the affection sons feel for their fathers, if not as tender, yet at least as noble as that of the wife for her husband. The affection of brothers for one another will also be more secure than it is under the revolutionary system of equal division, or than it was

under the feudal system, when the younger were dependent on the elder. Amongst the rich no one will expect anything from his family beyond the assistance required for his education and his establishment in society. Under such a system there will be no check on the full cultivation of all our best affections. If the sons are unworthy, the father will supply their place by a wise adoption.

Such is the family in the Positive *régime*. And it is in a society composed of such families that its priests will labour. Objects of the free veneration of all, they will exert themselves to guard against, or to repair, the evil results of the contests occasioned by bad passions. Most especially will the priesthood endeavour to make women feel the merit of submission. It will draw out to its full consequences the admirable maxim of Aristotle: *The greatest strength of woman lies in her overcoming the difficulty of obeying.* By their education women will be led to see that all power, far from raising them, necessarily degrades them. It vitiates the very basis of their claim, for it makes them seek to gain by force that ascendancy which is due only to love. At the same time, the priesthood will protect them against the tyranny of their husbands, and the ingratitude of their sons. It will judiciously remind the husband and the son of the precepts of Positive religion as to the moral superiority and social office of the affective sex. In the reaction of public on private life we have hitherto found the principal means of improving

the latter. This preponderating influence is, in the Positive system, placed under the direction of the priests of Humanity. They alone are qualified to enter the family circle in order to raise and strengthen all the family affections by subordinating them constantly to their social destination.

CONVERSATION XI.

PUBLIC LIFE.

The Woman.—Before we enter on the higher part of Positive morals, there are three points, my father, which I wish to have cleared up.

The first is the metaphysical objection often made to Positivism that it admits no kind of *rights*. If it is so, I am much more inclined to congratulate you on it than to regret it. For it seems to me that *rights* are almost invariably introduced to supersede reason or affection. Women are fortunately not allowed to call in the idea, and they are the better for it. You know my favourite maxim: *Man, more than other animals, needs duties to produce feelings.*

The Priest.—It is true, my daughter, that Positivism recognises no right in anybody but the right to do his duty. To speak more accurately, our religion imposes on all the obligation to help every one to discharge his peculiar function. In politics we must eliminate *Rights*, as in philosophy we eliminate *causes*. Both rights and causes involve the idea of a will admitting of no discussion. Thus

rights, of whatever order, imply of necessity a supernatural source, for no other can place them above discussion. Divine right, in its concentrated form, the divine right of the governor, that is, was really efficacious for social purposes. For it was the normal guarantee of obedience, and obedience was indispensable during the preparatory *régime*, based on theology and war. But divine right, in its dispersive form, the divine right, that is, of the governed—and this is the form in which, more or less distinctly, it has been put forward since the decay of monotheism—is as anarchical, as it is retrograde in the other form. Under both forms equally, it can lead to nothing but simply to prolong the disorder attendant on the revolution. All honest and sensible men, of whatever party, should agree, by a common consent, to eliminate the doctrine of rights.

Positivism only recognises duties, duties of all to all. Placing itself, as it does, at the social point of view, it cannot tolerate the notion of *rights*, for such notion rests on individualism. We are born under a load of obligations of every kind, obligations to our predecessors, to our successors, to our contemporaries. After our birth these obligations increase or accumulate, for it is some time before we can return any service. Where then, in the case of man, is the foundation on which we are to rest the idea of rights? That idea, properly viewed, implies some previous efficiency. However great our efforts, the longest life, well employed, will never enable us

to pay back more than a scarcely perceptible part of what we received. And yet only on the condition of complete payment could we be authorized to require reciprocity of services. Rights, then, in the case of man, are as absurd as they are immoral. Divine right is abandoned. The whole notion, then, must be completely put away. It had a value in reference to the preliminary state, it is perfectly incompatible with the final state of our race. In this final state we only recognise duties as the consequence of functions.

The Woman.—My second question, my father, is this: over and above the general relation that exists between public and private life, does not private life call into existence dispositions calculated to fit us individually for public life?

The Priest.—So far as our private and individual life calls out such dispositions, my daughter, it is as the consequence of our private worship. That worship is not merely adapted to strengthen and develope all private virtues. It finds its most important application in our public life, for in it our three guardian angels must turn us from evil and urge us to good. For this purpose we must address short special prayers to them, prayers suited to each important case as it arises.

The powerful efficacy of this assistance was felt in the Middle Ages. The noble feeling of the knights of chivalry led them to attempt even then to institute the worship of woman. So thoroughly had they brought into harmony their private and

public life that the image of the lady of their love often animated and embellished their warlike existence, giving rise as it did to the tenderest emotions in the very midst of scenes of desolation or terror. If the softer affections could be familiarly combined with the destructive activity of man, it will not be difficult, nay, it will be far easier, to combine them with labours the direct object of which is the happiness of man, free from any alloy of pain to any one. The holy canticle, with which the most beautiful of all poems concludes, is still more suitable in the new than in the old worship—

Donna, se' tanto grande e tanto vali
Che qual vuol grazia e a te non ricorre
Sua disianza vuol volar senz' ali.
La tua benignità non pur soccorre
A chi dimanda, ma molte fiate
Liberamente al dimandar precorre.
In te misericordia, in te pietate,
In te magnificenza, in te s'aduna,
Quantunque in creatura é di bontate.

DANTE, *Parad.* xxxiii. 13—21.

So mighty art thou, lady, and so great,
That he who grace desireth, and comes not
To thee for aidance, fain would have desire
Fly without wings. Not only him who asks
Thy bounty succours; but doth freely oft
Forerun the asking. Whatsoe'er may be
Of excellence in creature, pity mild,
Relenting mercy, large munificence,
Are all combined in thee.

CARY'S Translation.

More than any other class must the priesthood of Humanity derive advantage from this assistance.

Its conflict with social evils will largely develope courage, perseverance, and even prudence. But at the same time there will be a tendency to impair its moral purity by the seductions of ambition, and these will be the more formidable as they will seem to spring from a holy zeal. Our priests then will frequently find it necessary to repair the inroad made and to temper afresh their true character, by a noble intercourse with women, an intercourse primarily subjective, but also objective.

As for the dispositions called out by the second form of private life, by our family life, that is, the family will be always our best apprenticeship for practising the rule which we must all freely adopt, as the primary basis of our public life : *Live without concealment.* To hide their moral baseness, our metaphysicians secured the adoption of the shameful legislation, by which we are forbidden to scrutinize the private life of public men. Positivism, on the contrary, openly sanctions the common instinct of men, and courts a careful inquiry into the life of the individual and the family, as the best security for public conduct. We should not wish for the esteem of any but those for whom we feel it. No one then is bound to give to every one without distinction a constant account of all his actions. But however limited, in certain cases, may be the number of our judges, it is enough that we have judges to secure the law of living openly from losing its moral efficacy, as it impels us constantly to do nothing but what we can at any time own. The

adoption of this principle involves an undeviating respect for truth and a scrupulous adherence to every engagement. In these two general duties, the introduction of which we owe to the Middle Ages, we sum up the whole of public morality. They show the thorough soundness of the admirable judgment given by Dante, the unconscious representative of the spirit of chivalry, which places traitors in the lowest depth of hell. Even in the midst of modern anarchy, Ariosto, the best poet of chivalry, nobly proclaimed the grand maxim of our heroic ancestors—

> La fede unqua non deve esser corrotta,
> O data a un solo, o data insieme a mille.
> * * * *
> Senza giurare, o segno altro piu espresso,
> Basti una volta che s'abbia promesso.
> *Orlando Furioso*, xxi. 2.

> Faith never must be broken,
> Be it given to one, or to a thousand.
> * * * *
> No oath is needed, nor other distinct sign;
> Enough that once the promise be given.

Such presentiments of the morals of sociocratic times are systematically incorporated into the Positive religion. It represents falsehood and treason as directly incompatible with any co-operation.

The Woman.—My third and last question is this, my father. May we not divide public life as we divided private life, taking as our guide the inequality in point of extent of the ties which each of the parts of our division represents? The interval be-

tween the Family and Humanity is too wide for the heart, or even for the intellect. To rise from one to the other they require the intermediate step, the Country. If so, public life seems to me necessarily to fall into two very marked divisions, and we deal, first with our relations as citizens, then with our relations as men.

The Priest.—You are right, my daughter, and on this distinction rests the general plan of our actual conversation. But before we apply it, we must see that it have the requisite accuracy and consistency. For this we must limit the sacred idea of Country, which has in modern times become too vague, and consequently almost without influence, as a result of the exorbitant extension of the States of the Western world. We must follow up the indication which we threw out in the study of the doctrine, and look on the republics of the future as much smaller than the revolutionary prejudices of the present day seem to consider probable. The gradual break-up of the colonial system since the independence of America is, in reality, only the first step towards a final disruption of all the overgrown kingdoms which arose on the dissolution of the Catholic bond of union.

Ultimately, the normal extent of the States of the Western world will be much the same as that of Tuscany, Belgium, and Holland, at the present time. Sicily, Sardinia, &c., will soon follow. A population of one to three millions, at the average rate of one hundred per square mile, is the best

limit for States which are really free. For the term free is only applicable to States, the parts of which coalesce of their own free will, without any violence, from the instinctive sense of a real genuine community of interest. The continuance of peace in Western Europe will dispel all serious fear of foreign invasion, and even of a coalition for retrograde purposes. As a consequence, there will soon be a general feeling that it is desirable by peaceful means to bring about the dissolution of all factitious aggregates, for there will be for the future no real justification for them. Before the end of the nineteenth century, the French Republic will, of its own free will, break up into seventeen independent republics, each comprising five of the existing departments. Ireland will ere long separate from England. This will lead to the rupture of the artificial bonds which now unite Scotland, and even Wales, with England proper. All the States which are now too large will undergo a similar process, so that, at the opening of next century, Portugal and Ireland, granting they remain entire, will be the largest republics of the West. It is to a State within these limits that we can apply the term Country, and this is the sense in which we use the term in our survey of public life in the normal state. In such a country the national feeling can really occupy an intermediate position between family affection and the love of our race.

The Woman.—Accepting this valuable simplification, due to Positivism as a political system, I

hope that I shall find, my father, no serious difficulty in your direct explanation of public life.

The Priest.—Public life, my daughter, consists wholly in the due realization of these two maxims—*Devotion of the strong to the weak; veneration of the weak for the strong.* No society can last if the inferiors do not respect their superiors. The strongest confirmation of this law is seen in the actual degradation, when, in default of love, every one obeys mere force. And yet our revolutionary pride laments the so-called servility of our ancestors, though they could love the chiefs they obeyed. The second then of our social maxims is common to all times equally. The first really dates from the Middle Ages. Antiquity almost universally thought otherwise, with here and there a happy exception. Its favourite aphorism is sufficient evidence—*Mankind is born for the few.* We find then that the social harmony rests on the combined activity of our two best altruistic instincts, respectively adapted to the inferiors and superiors in their relations with one another. This concurrence, however, can only exist and be permanent where men are prepared for it by the habitual exercise of the most energetic, though the lowest, of our three sympathetic instincts, an habitual exercise which depends on the legitimate development of our home affections. The primary condition for the attainment of this result, the harmony, viz., of society, is the separation of the spiritual and temporal powers. To secure the devotion of the strong to the weak,

we must amongst the strong have a class whose social ascendancy depends entirely on their devoting themselves to the weak, as a return for the veneration freely given by the weak. Thus it is that the priesthood becomes the soul of true sociocracy. It is of course implied that the priesthood limit itself to counsel, and never exercise command.

This is why I laid such stress on complete renunciation by the priesthood of power and even of wealth. The better to secure this, the priests must also abstain from deriving any material profit from their work, whether it take the shape of lectures or books; they must subsist solely on their annual stipends. The central budget of the priesthood will, with certain exceptions, provide for the printing of all their works. All that will be required is the signature of the author. He will have the control of their distribution, as being the best judge in the case, and thus he will be constantly responsible. The priest who sells his books or his lectures will be severely punished, even with the loss of his position on the third offence.

Still more to purify the priesthood, it must have no power to crush any opinions contrary to its own. For this reason the Positivist *régime* will always require full liberty of exposition and even of discussion. This is but reasonable where the doctrines are throughout demonstrable. The only admissible restriction of this liberty is public opinion. As a consequence of a sound education, which is common to all, men will, of themselves, reject doctrines

which are contrary to any of their convictions. We may see to what an extent this will be the case by the discipline already unconsciously exercised by the Positive faith. It has no power to constrain men, and yet exerts a control in the case of the leading doctrines of modern science. If there is no legal hindrance to any opposition, then no one can complain reasonably if the public rejects his teaching. Such are the conditions of the priesthood. And under these conditions it will be compelled to persuade or convince, if it wish to exercise any real influence on great and small equally.

The Woman.—The interference of the priesthood in civil life must mainly be directed to regulate the habitual relations of the patriciate and proletariate. I would wish you, my father, to explain in detail its office on this essential point.

The Priest.—I must begin, my daughter, by a more detailed exposition of the constitution of modern industry in the normal state. Its organization depends on two general conditions. We can trace their existence even at the close of the Middle Ages, and they have been in constant growth ever since. The first is—the distinction of masters and workmen; the second is—the hierarchy of the patriciate, and, as a consequence, that of the proletariate. Add the subordination of the country districts to the towns, and the organization is complete.

On the abolition of serfage, industry became sufficiently strong to dispense with the system of work-

ing to order. It anticipated the public demand. This of itself involved a separation of the masters (*entrepreneurs*) from the simple workmen. The progress of the two classes was distinct. Gradually, in its course, there arose the normal hierarchy already indicated in our worship. First comes the agriculturist; then the manufacturer; next the merchant; the last step is the banker. Each of the four rests on the class that precedes it. Where the operations are more indirect and the agents more carefully selected and in smaller numbers, a greater breadth of view and power of abstraction are required, and the responsibility is greater. The classification above given was spontaneously adopted; it is systematized by Positivism in accordance with the principle of its hierarchy. Thus the normal co-ordination of industry is a continuation of the same process which was found applicable in the first place to science, then to art.

If this industrial hierarchy is to have a powerful influence on society, the patriciate must be concentrated as far as is consistent with each patrician's himself administering his affairs within the limits of his personal superintendence. This secures two objects : it lessens the expenses of management, and it ensures responsibility. In this point the true interest of the workmen entirely coincides with the natural tendencies of their superiors. For great duties require great means. The existing disorder is greatly aggravated by the jealous ambition of the smaller capitalists, and their blind con-

tempt of the people. When they are regenerated, under the joint stimulus of circumstances and convictions, the higher members will be absorbed into the patriciate, the great body into the proletariate, so as to put an end to the middle classes properly so called.

The Woman.—This necessary concentration of riches is even now, my father, desired by the proletaries of our large towns, as a real social benefit. The country population still clings to an almost indefinite dispersion of property. But the attainment of this concentration must largely depend on the hereditary transmission of property. Would you now complete the remarks on this point which you made when explaining the worship? They do not appear to me adequate.

The Priest.—We must, my daughter, connect the hereditary transmission with a more general principle, with the principle which is to regulate, in the normal state, the succession of all functionaries whatever. The method of election was only introduced as a protest, and, for a long time, a necessary protest, against the caste system, which had finally become oppressive. In itself the choice of the superior by the inferior is, in all cases, thoroughly anarchical. It has never been of use except as a means of breaking up a defective social order. The final state must, in this respect, differ from the primitive state of mankind only so far, that it substitutes for the hereditary succession of theocracy, which was founded on birth, the heredi-

tary succession of sociocracy, which is, in all cases, the result of the free initiative of each functionary.

The whole system of checks and complications, to which distrust gives rise, ends after all in irresponsibility. Perfect confidence and complete responsibility, such are the two characteristics of the Positive system. He who worthily discharges any function whatever is always the best judge of his successor. He names him, but submits his nomination to his own superior. In the spiritual order alone, the choice is vested in the supreme head, with the view of obtaining the requisite concentration in an office of such difficulty.

For the highest temporal functions, there can of course be no control of a superior. Its natural substitute is the examination of the appointment by the priesthood and the public. This is the ground on which the chief must solemnly nominate his successor, at the time when he receives, as you are aware, the sacrament of retirement, at an age that is when his choice need not be final, but may be modified on suitable advice. In exceptional cases, the priesthood may refuse this sacrament, and so prevent a man who was morally or intellectually unworthy exercising this last act of power.

From the social point of view we look on wealth as a power. It must pass then by the same general rules as all other powers. The free choice of an heir, involved in the full liberty of devising and

adopting, offers the best remedy against ordinary abuses. Indeed each one in this way becomes responsible if his successor is bad, whereas under the French law it can be no reproach to him. We need not fear that the inheritance will generally fall to one of the sons, supposing them all to be really incapable. The industrial chiefs aim at perpetuating their *houses* in proper hands, and this leads them often to choose their successors out of their own family. This, at the present day, they can only do by sacrificing their daughters. Thus, the hereditary succession of sociocracy, so far from lessening the power of wealth, is more favourable to it than that of theocracy, at the same time that it largely increases its moral responsibility.

The Woman.—After this explanation, my father, I feel sufficiently to understand the temporal constitution of the Positive *régime*. You may proceed to the direct consideration of the manner in which the priesthood of Humanity will, as a general rule, interfere in civil conflicts.

The Priest.—With a view to the clearer appreciation of this, the highest attribute of the priesthood, it will be as well, my daughter, to begin by giving you the statistics of the patriciate when it is regularly organized throughout the West. Two thousand bankers, a hundred thousand merchants, two hundred thousand manufacturers, four hundred thousand agriculturists,—such are the numbers sufficient, in my judgment, to provide industrial chiefs for the hundred and twenty millions who

inhabit Western Europe. In the hands of this small number of patricians will be concentrated the capital of the West. Their task is to direct its employment. They are subject to no control, and must act on their own moral responsibility, and in the interest of a proletariate of thirty-three times their number.

In each separate republic, the government properly so called, that is to say, the supreme temporal power, will be vested exclusively in three bankers. The three will have their separate departments; they will represent commerce, manufactures, agriculture. Before these two hundred triumvirs the Western priesthood, acting under the direction of the High Priest of Humanity, will lay in proper form the legitimate claims of an immense proletariate. The exceptional class, which is in the habit of habitually studying the future and the past, concentrates its care on the present. It speaks to the living in the name of those who have lived, and in the interest of those who are to live.

The Woman.—Your language, my father, seems to me never to depart from a sound estimate of human existence in its manifold forms. By making all citizens social functionaries, on the ground that all their respective offices are really useful, Positivism ennobles obedience and strengthens power. Every form of active life has its due honour, as participating in the promotion of the public welfare, and as no longer limited to a purely private purpose. Now to effect this wholesome change, the priesthood

never need appeal to an enthusiasm which can only be exceptional. Enough if it can lead men generally to form an accurate judgment of what is really habitually the case.

The Priest.—It is a primary principle of Positivism, that man's labour is necessarily gratuitous. This gives us, my daughter, a powerful means of developing the feelings and convictions which are suited to each class of society. When wages are no longer viewed as paying the value of the functionary, but simply as replacing the materials he consumes, the merit of each individual stands out more clearly in the eyes of all. The priesthood finds it easier to accomplish its most important social duty. This duty is to put forward openly its abstract classification founded on its intellectual and moral appreciation of the individual, and so to counterbalance the concrete classification necessitated by social subordination. If properly drawn out, the contrast between the two views will recall the superiors to a better disposition towards their inferiors; for it will lead them to see that their own elevation depends more on their position than on their deserts. True, it is the subjective life alone that can really ensure the preponderance of the classification by merit, without involving any subversive tendency. Still this contrast, emanating from the religious body, will place in a truer light the official classification, whilst it in no degree lessens the respect due to it.

But, at the same time, the priesthood will make

the proletary body deeply conscious of the real advantages of their social condition. Their minds will be prepared by a wise education, and they will be under the constant influence of home affections. To them then there will be no difficulty in proving the perfect soundness of the admirable maxim of the great Corneille :—

> On va d'un pas plus ferme à suivre qu'à conduire.
>
> Our step is firmer when we follow than when we lead.

The happiness that springs from a noble submission and from the legitimate absence of responsibility will be appreciated by the proletaries, when family life shall have been properly organized in the class which is best qualified thoroughly to enjoy it. The proletariate will feel that the main office of the patriciate is to secure to all the peaceable enjoyment of the satisfactions of home, on which our true happiness chiefly depends. There will be less scope for such satisfactions in the case of the spiritual or temporal rulers of society. And the vast responsibility which prevents their enjoying them, will make their exalted position more an object of pity than of envy. For the only compensation for this responsibility is in their more largely conducing to the public welfare. This noble reward requires, for its thorough enjoyment, a high order of mind, rare at all times in the patrician body, and not common even in the priesthood. Within due limits, then, we must acquiesce in the vulgar gratifications of pride or vanity. They are generally

the only stimulants of sufficient strength to call out the zeal requisite for command and counsel.

The Woman.—I should be glad, my father, to have a more accurate idea of this essential function of those who freely administer the capital of the race. I should like, that is, to see how the patricians are to secure the proletary the fair development of his home existence, the first guarantee of order in the normal state.

The Priest.—All you have to do, my daughter, is to look on every one in the first place as possessing property, then as receiving wages. Every proletary must possess as his own all the materials which are in constant use, and the use of which cannot be common, whether they be required by himself or his family. It is clear that we may get so far as a rule, and in no other way can we ensure order in practical life. But we are as yet far from this point. Many estimable men are not owners of the furniture they daily use, some not even of the clothes they wear. As for their dwellings, you well know that most proletaries are rather in the position of soldiers under tents, than of citizens with houses, in our anarchical towns. All, however, that would be required would be, not to sell entire houses as is now usually done, but to sell them in apartments, as we see done in some towns. Every family of the people would then be the absolute proprietor of its dwelling, on payment of a slightly increased rent for some years.

Our private worship and our private life fix the

limits of the dwelling. And they also show how important it is that it should be permanent. For without permanence, we may say that the first revolution in man's existence, that by which he passed from the life of the nomad to a sedentary life, is incomplete. The permanence of the dwelling naturally will influence the stability of all industrial relations, by suppressing a fatal tendency to a vagabond life. Positive religion sanctions the full liberty of man to give or withhold his co-operation, but not the less does it make it a duty for every one not to change his inferiors or superiors without serious grounds. Even to change capriciously the shops we deal with is blameable, tending as it does to disturb the economy of their operations, which presupposes some degree of steadiness in their customers.

As for wages paid at fixed periods, they must be regularly divided into two unequal parts. The first part, independent of the actual results of the labour, must pay the discharge of a given duty. The second must depend on the results obtained. Otherwise you cannot secure the workmen against the effects of interruptions for which they are in no way responsible, whilst at the same time you give their chiefs free scope for the various industrial improvements, especially improvements in machinery. Machinery, which raises the moral dignity of the workman and gives him increased efficiency, may then spread freely, and be open to no objection on social grounds. The proportion of the fixed salary to

that which varies must differ in different branches of industry, in obedience to laws which it rests with the patriciate to discover and apply.

The Woman.—I do not doubt the healthful influence of this normal order, and yet, my father, I feel, that the instinct of destruction, stimulating the other egoistic tendencies, will always occasion some conflicts amongst the Western nations, even when regenerated. I must ask you, then, how is the priesthood to interfere in these inevitable discussions?

The Priest.—In the first place, it will endeavour, my daughter, to prevent them as far as possible, by the wise use of its spiritual discipline. The difference between this discipline and the temporal is mainly this. The spiritual brings into play our good instincts, whilst the temporal contends with the bad. It is positive rather than negative in its action; it corrects by comparison rather than by compression; it rewards the good rather than punishes the bad. And yet, at need it can be severe, as I have already explained.

By the use of all the means at its disposal, as a spiritual power, it will often prevent, or if not, will soon repair, the civil conflicts which result from the practical activity of man, under the natural play of egoistic passions. The whole of Positive religion tends to inculcate the truth, that, as society only exists by virtue of free co-operation, no lasting compromise is possible, nor any legitimate modification, unless as the result of the voluntary assent of the

different classes which co-operate. The greatest of all social revolutions, the gradual abolition of slavery in Europe, was effected in the Middle Ages, without a single insurrection. Still, as from the imperfection of our mental organization the priesthood will not always be able to secure due respect for the will of man, it must ultimately exert itself to moderate when it cannot prevent the struggle. Its general rule, in accordance with the nature of modern civilization, is this. It must brand as radically wrong, as equally anarchical and retrograde, all recourse to arms either on the one side or the other. In the industrial society, material contests, when inevitable, must be decided by wealth, whether in the hands of the few or of the many, never by personal violence. This must be reserved for criminals in the strict sense. We never ought to use force except against acts which are unanimously disapproved, disapproved even by those who commit them.

The destructive instinct is always susceptible of this change. In fact, the change has already taken place, for the most part, in the case of chronic violations of order, such as strikes, even where large masses are concerned. It remains to introduce it systematically, and to extend it to acute disturbances of the social system. Persecution formerly attacked life, it now habitually respects even personal liberty; it attacks property, so that it is easier to avoid it and to remedy it. So in crime, murder has given way to theft. There is ground

for hope, then, that Positive religion will bring men to decide their most vehement disputes without any war properly so called, even between citizens. This final change will be rendered much easier by the normal restriction of the several republics, as the power of the patriciate will increase side by side with the increase of independence in the proletariate.

The Woman.—Great as is the value of this change in the character of material contests, it seems to me, my father, more advantageous to the superiors than to the inferiors. The workmen are to renounce, you say, all use of force, and to limit themselves to a struggle of purses. If they do so, they seem to me to do an act of great generosity in the interest of society, not but that there is ample reason for their so acting.

But I am afraid that by joining issue on the ground where the masters are the strongest, they will often be victims to the selfishness of the rich, even supposing that they have everywhere obtained what is but simply just, viz., the liberty to form coalitions at their pleasure, so that there be no violence. The social power which the plebeians derive from their just refusal as a body to co-operate in industrial operations will be inadequate. The immense capital of the rich will enable them ultimately to triumph over the most legitimate resistance. The priesthood will, of course, give great strength to the combinations of workmen by its sanction. I still, however, fear that the predominance of wealth will be abused.

The Priest.—You may take courage, my daughter, by considering first of all the habitual influence of the priesthood on the patriciate, resulting from close personal relations. According to our statistical survey, the regular number of bankers, in the West, is the same as that of the Positivist temples. Each temple will be naturally under the temporal protectorate of the adjacent banker, who will be commissioned by the triumvirate of the State to transmit the priests their stipends. There will be frequent intercourse between the priests and the principal industrial chiefs, so as to revive in an especial degree in these last the feelings of veneration which resulted from their own education, and which have been continued by the education of their children.

The Woman. — Allow me to interrupt you a minute, my father, on the subject of this last source of influence. Our encyclopedic instruction is never to be compulsory. The rich then will refuse, from a foolish pride, to let their sons share in it, and still more their daughters. They renounce, of course, the sacraments which follow on the education and the social weight it will carry. If so, the personal influence you speak of would be essentially nothing more than the involuntary deference everywhere paid to ability and virtue.

The Priest.—Your incidental objection has more force in it, my daughter, than you think. Still I shall find it not difficult to remove it. Attendance on Positivist schools is not necessary for admission

to the social sacraments, or even to our public examinations. The only question asked will be, is the instruction real and adequate?—not, where does it come from? Only, where the instruction has not been given by the priesthood, the priests will have to take greater pains in getting their information as to the moral character of the candidate. Such information will always be as indispensable as the judgment on intellectual ability.

Notwithstanding this full liberty of instruction, which will have the further result of increasing the zeal of our professors, the official schools will never be deserted by the rich, unless the priesthood degenerate. For the rich will not wish their children to have less instruction than the mass of the people, and yet they will not be able to get them so good an education, even at a great cost, in private. Indeed the priesthood will naturally absorb the best professors, and their functions will prevent them giving private instruction, to say nothing of its being, as you are aware, strictly forbidden. The private masters must recruit their members from these who are incapable of becoming priests or even vicars. The result will be that their lectures will be in permanent disrepute.

The Woman.—Your explanation quite sets me at ease, my father, as to any aristocratic dislike of a common education. So I beg you to resume your important appreciation of the peculiar influence which the priesthood of Positivism exerts over the industrial chiefs to prevent, or, if that is not

possible, to remedy the more serious practical disputes.

The Priest.—Over and above its personal relations with the highest patrician class, whose influence will be great on the rest, the priesthood will everywhere find, my daughter, special allies. This it will do by a suitable reorganization of a voluntary protectorate. The institution of knighthood is in no way exclusively adapted to the military form of existence. On the contrary, the principle of brute force, the essential principle of the military *régime*, shackled the admirable development of chivalry in the Middle Ages. Positivism adopts the institution of knighthood, and gives it a better form. Properly modified, it is still more adapted to the Positive *régime* than to the Catholic-feudal. The protection emanating from the order of knighthood in Positivism must in the main be given in the form of money, but it will often call forth a devotion which, though less striking than that seen in feudal times, will be more effectual, and also more susceptible of due regulation. Many industrial chiefs, especially amongst the bankers, will in early life enrol themselves as members of a free association, which shall have at its disposal enormous wealth, and either on its own impulse, or on an appeal from the priesthood, shall generously interfere in the more important contests. The noble protection of this society will not be limited to oppressed proletaries. It will also secure priests against all tyranny of the temporal power.

The Woman.—With this valuable institution, it seems to me, my father, that the sum of the means at the disposal of the priests of Humanity is complete—the means by which they are enabled duly to regulate the mutual relations of the citizens. You may proceed to explain to me the normal mode of the priesthood's intervention in international questions.

The Priest.—Such questions must fall into distinct classes, my daughter. We must first take the case of Positivist populations; secondly, that of the populations which have not yet adopted the true religion. The first case simply requires us to enlarge the views already stated, and may therefore be soon settled. Nay, it is even true that the influence of the priesthood in the sphere of international relations is at once more easily brought to bear, and with more decisive results. The existing States will soon be broken up, and the great Western Republic will be divided into sixty independent Republics, which will have nothing in common but their spiritual organization. There never will arise within the limits of this Western Republic any temporal power with universal dominion, answering to the phantom emperor of the Middle Ages, who was for Catholicism nothing but an element of disturbance, empirically introduced from the Roman system. In the new order, all collective action will be temporary, and as such will be directed by the national triumvirates acting for the time in concert. Any practical institutions which are meant to

be really universal, are, by that very fact, reserved for the priesthood, for no other power can override national rivalries sufficiently to secure the adoption of such institutions. The particular governments only interfere to aid in their foundation by finding the requisite money. This is the way in which an uniform system of moneys, weights, and measures may readily and peaceably meet with universal acceptance.

The sixty republics of the regenerated West will, in the normal state, have no other habitual bond of union but their common education, their community of manners and customs, and their common festivals. In a word, their union will be religious, not political. Allowance must be made for the historical relations resulting from previous aggregations. But these will soon be forgotten in the new connexion, unless they rest on community of language. The High Priest of Humanity will be, more truly than any medieval Pope, the only real head of the Western world. He will have it in his power, if it be necessary, to concentrate the action of the whole priesthood so as to repress any tyrannical triumvirate. He will be able also to call on the neighbouring knights for aid, and on all neutral governments for their peaceful mediation. If industrial contests are inevitable, he can, if he sees proper, secure for the combinations of the workmen an extension which must decide the issue, for he can bring to their aid all their fellow-workmen in the West, even when they do not

belong to the branch of industry which is actually threatened. And conversely, if the priesthood in any case blame the conduct of the workmen, or even simply refuse its approval, the masters will find it easy to overcome any unwarranted resistance.

The Woman.—All that is left, my father, is to determine what are the systematic relations of the population that has embraced Positivism with the nations that have not yet done so.

The Priest.—Looking at the close connexion formed by the Catholic-feudal system, which throughout Western Europe followed on the Roman incorporation, you may see, my daughter, that the new faith will prevail simultaneously in the whole of Western Europe, including in this term its various colonial appendages, and especially America. The progress of the Positive spirit in science, in art, and in industry leads to convergence far more powerfully than the disruption of Catholicism, and even an undue nationality, lead to divergence. But the vast spiritual republic thus formed scarcely comprises the fifth part of our race. It is important then to consider in outline the method by which the West, when regenerate, must gradually bring into communion with it all the inhabitants of our planet.

Once let the reorganization of the West be fairly secure, and a noble proselytism will become the principal collective occupation of the Positive priesthood. No claim of the temporal power is valid against the evidently exclusive claim of the

priesthood to this function. If that priesthood alone is competent to regulate properly the mutual intercourse of the several nations of the West, there is still stronger reason for allowing that it can have no competitor in regulating still wider international relations. There have been many ephemeral and disastrous attempts at domination, but it is after all to the improvements in science or industry that is really due any beneficial and permanent intercourse of the West with the other portions of the globe. Positivism alone, by virtue of its relative character, can organize missions worthy of the name. By these missions it will gradually unite all nations with the unity which is its characteristic, the only unity which is worthy of universal extension.

The Woman.—This immense conversion, without which the organization of Humanity would be incomplete, will, my father, follow some natural course. What that course will be, I should like to have explained, in its essential features at least.

The Priest.—Its course, my daughter, is determined by the decreasing affinity of Positivism with the several populations outside its pale. They are the monotheistic, polytheistic, and lastly the fetichist nations. But the cases that seem most unfavourable, from the smaller amount of spontaneous preparation, allow on the other hand a more complete systematic interference, if we rightly apply the general theory of man's transitions. The whole conversion may be effected in three generations, that is, its outline may be traced,—a generation for

each of the main phases. It will be for the next century to develope the various bases of uniformity, which a numerous and zealous priesthood may with proper assistance lay down.

We have, first, the monotheists of the East, the Christian monotheists, and the Mussulman; or, Russia, Turkey and Persia. In both cases, these populations may be raised to the level finally attained by the West, without requiring a servile and hazardous imitation of the stormy and difficult course necessitated by the original evolution. Even at the present day, the historical theory of Positivism offers a valuable assistance to the noble governments which are exerting themselves to direct this ascending process by keeping it clear of disturbance from the West. Russia in the last century put herself under the guidance of France. In the present she sees that it is advisable to hold aloof from France. The change is a very wise one. To follow the old policy of imitation would henceforth render the Sclavonian nations liable to violent disturbance, whilst it would bring with it no real progress, intellectual or social.

But when Paris, in its regenerate state, shall have lost its revolutionary character, the Czars will look to it for the ideas and for the assistance they need in their great work. Their noble instinct leads them to be zealous in peaceably ameliorating the internal condition of their vast empire. They will wish for aid in systematically acting on that instinct. Positivism will not urge them to imitate

a past which can never return. But it will urge them to form a sounder estimate of their peculiar advantages. For instance, it was necessary in France to break up the great feudal fortunes as a step to the advent of a new patriciate, to be fostered under the ephemeral ascendancy of the middle classes. In Russia, on the contrary, it is important at the present day to maintain the concentration of wealth which is desirable in the final state, and which we shall have great difficulty in returning to in France. A wise autocrat will limit his efforts to the substitution of the industrial for the military character. The basis for this change is already laid in the permanence of general peace, on which we may calculate for the future.

The Woman.—The influence of Positivist suggestions, my father, may powerfully affect Russia, for Russia resembles the West in point of religion. Turkey and Persia have not yet reached the monogamic state. They afford less scope, then, for intervention.

The Priest. — At the present moment, my daughter, polygamy is of more common occurrence at Paris than at Constantinople. Islamism has, in fact, undergone the same dissolving process as Catholicism. Besides, we form in general very exaggerated ideas of the difference of manners and opinions in the Eastern and Western nations. That we do so is clear from the instinctive tendency of the Mussulman nations to put themselves under our guidance.

The incomparable Mahomet rejected the separation of the spiritual and temporal power. He did so the more easily to constitute his military theocracy. He had at the same time a feeling that this great improvement of the social order was premature, as being incompatible with the theological principle. It was natural at that time that he should look on such an attempt as confined to the West. Even in the West its ultimate failure would long be a source of serious danger. If then Islamism deprived the Eastern nations of the admirable progress effected under the impulse of Catholicism in the Middle Ages, it has preserved them, since that time, from the transitional anarchy from which we have suffered these five last centuries, and which even now is the origin of so many obstacles. Thanks to their *régime*, Mussulmans are, in the main, exempt from metaphysicians and even from lawyers. Positivism will dissuade them from a disastrous imitation, and will enable them fully to appreciate this capital advantage, which may be a powerful aid in their final regeneration.

The Woman.—I understand, my father, our relation to Islamism, though I had missed the principle on which it rests, from want of a competent knowledge of your theory of history. But for the polytheists, and they are nearly half the human race, it would surprise me much if our faith were shown to be equally susceptible of an immediate efficacy. The distance between us and them is too great.

The Priest.—On the contrary, my daughter, we may be much more useful to the polytheist than to the monotheist, for we may spare the polytheist a longer and harder transition. If left to their own course, the polytheistic nations would begin by passing through some monotheistic stage. Naturally they are indisposed to this, when they see the complete discredit which has attached to monotheism, for the last century at least, in the West and even in the East. But the Positive religion will enable them to dispense with any such empirical course. It will take special measures for enabling them to pass directly to the final religion. Monotheism is absolutely indispensable only in the original evolution. Many boys will unconsciously omit the monotheistic stage in their encyclopedic novitiate. If so, clearly it will be easy for the Western priesthood by a zealous and systematic effort to preserve the polytheistic nations from it. For their leading doctrines may be transformed into Positive conceptions, with a species of theological colouring, which might soon be removed.

The Woman.—The fetichists are, it is true, but few in number, but their state seems to me, my father, so far removed from ours that I cannot conceive it possible to raise them rapidly to the level of the West, which is the final state.

The Priest.—Though few in number, my daughter, they occupy in the centre of Africa a vast region, as yet wholly out of the reach of our civilization. For it to reach them, it will require a sustained effort

on the part of the priesthood of Positivism. The noble missionaries of our faith will find in Africa the greatest stimulus to exert their intellect, and the fairest field for their active zeal. They will set themselves the task of spreading among the simple African populations the Universal religion. There will be no intermediate step, they will not be required to pass through either monotheism or even polytheism. That the success of the effort is possible, is the consequence of the profound affinity between Positivism and Fetichism. The difference in doctrine is that fetichism confuses activity and life, the difference in worship is that fetichism worships materials instead of products.

In the initiation of man, whether it be spontaneous or systematic, fetichism is the only form of the theological or fictitious *régime* which cannot be avoided. This is because both for the race and the individual it comes at a period when we are incapable of reflection. The other two preliminary phases, polytheism and monotheism, may be spared where the evolution is completely systematic. If we thought it an object to preserve our children from polytheism, we could do so by prolonging the fetichist state, till by gradual modifications it issued in Positivism. But in our children's case the effort would be uncalled for, not to speak of its tendency to disturb the natural development of the human imagination. The case is quite different with the evolution of the nations of central Africa. There the direct transformation of fetichism

into Positivism would lead to most sound and valuable results, not merely for the African tribes, but for the whole of mankind.

The Woman.—One last remark, my father, you must allow me on these vast intellectual and social metamorphoses, which give such an interest to the most extended relations of men, which have hitherto been always stained by selfishness and empiricism. I in no way share the barbarous prejudices of the white race against the black, yet I scarcely venture to hope that the universality of the Positive faith will not be hampered to an indefinite extent by the difference of race.

The Priest.—The true biological theory of the races of men, my daughter, is a consequence of the conception of Blainville. He represents their differences as varieties, which had their origin in the aggregate of circumstances, but which subsequently became fixed and hereditary when they had reached their greatest intensity. Adopting this view, we may subjectively construct a theory which shall meet the only differences which the objective study of the question establishes. In reality, there are but three distinct races, the white, the yellow, and the black.

Indeed, no essential and permanent differences could be developed, except as regards the relative preponderance of the three essential constituents of the brain, its speculative, active, and affective organs. We have then, of necessity, three races to correspond with these differences. Each of the

three has its point of superiority. It is superior either in intellect, or in activity, or in feeling. This conclusion is confirmed by all sound observation. This final judgment must put an end to all mutual contempt. It must also make them see how efficacious their concert might be to complete the constitution of the real Great Being.

When by our labours we shall have made our planet uniformly healthy, these organic distinctions will have a tendency to disappear, as a result partly of their natural origin, but especially of intermarriage. The increasing fusion of the races will, under the systematic direction of the Universal priesthood, procure us the most precious of all improvements, one which bears on the whole of our cerebral constitution, which will become by this means more adapted for thought, for action, and even for love.

Conclusion.

THE GENERAL HISTORY OF RELIGION.

CONVERSATION XII.

The Woman.—These two last conversations have a strong attraction for me, my father. During your explanation of the worship, the doctrine, and the life, I have often felt the want of historical knowledge as a complement of that explanation. Even as it is, I could see, from time to time, that the final state, the state in which the religion of Humanity should be supreme, needed in all cases long and difficult preparation, and that such preparation was above all necessary in every case of original evolution. But partial glimpses such as these excite, rather than satisfy, my desire to know the outlines of the historical theory by which you are able so to appreciate the past as to determine the future, in order to form a clear judgment on the present.

The Priest.—The main foundation of this theory, my dear daughter, is the double law of mental evolution with which you are now familiar. You already know how there follows from it the general divi-

sion of the preparatory period of man's existence. The first step was fetichism. The preparation was carried on by polytheism, it was completed under monotheism. It will be as well, however, before we proceed further, for you to concentrate your attention for a short time on this fundamental principle, to convince yourself that the course which at first seemed simply inevitable was really indispensable.

Attend particularly to the necessity for the intellect of such a preparation; this is a point less clearly seen than any other. If every real theory necessarily rests on observation of facts, it is not less certain that any connected observation of facts is impossible without some theory or other. Originally then the human mind could find no other outlet but a purely subjective method; it must draw, that is, upon itself for the connexion which it could not get from without till after a long course of study. In such a case, feeling supplies the weakness of our intelligence, and finds it a principle on which to explain every theory. It supposes all beings whatever actuated by certain feelings, and instinctively it assimilates them to the type of man. This primitive philosophy is necessarily fictitious, and as such merely provisional. It gives rise to a constant antagonism between theory and practice—an antagonism which undergoes gradual modifications from the increasing influence of our action on our intellect, but which continues during the whole of the preparatory period. Positivism alone can end

it. At the same time that man, in his speculation, was attributing everything to arbitrary will, he was acting on the assumption of invariable laws. The knowledge of these laws, at first empirical, became less and less so; it became more and more extensive, till at length it reorganized our whole intellectual system.

The Woman.—Previous to this explanation, my father, I had not understood what purpose, philosophically, was answered by fetichism. I had felt its aptitude in regard to art. How it met our moral wants seems to require no explanation. Every one who has studied children to any purpose, or who has even been able to see through the accounts of travellers and form a true idea of savages, must look on the external support which the fetichist theory gives, as indispensable to us in our original weakness. The fictitious *régime* is still more adapted to develope in us tenderness. In this respect, it is only when Positivism has reached its full maturity that it can offer us an equivalent for the nurture of fetichism. Thus suited to our nature as individuals in its threefold aspect, the primeval religion must be no less adapted to our social existence. There was, in the earliest stage of society, no other source from which it could draw the community of opinion or the authority which it requires.

The Priest. — To complete our theory of this primary stage of our evolution, all I have to do, my daughter, is to point out the law which governs

our temporal progress. In it, as in the spiritual, and for similar reasons, we see three distinct states succeed one another with a necessary succession. The first is simply provisional; the second simply transitional; the third alone is definitive. Each corresponds to a particular form of our activity. Man's existence is in fact originally warlike. It becomes ultimately completely industrial. But it passes through an intermediate stage in which conquest ceases and defensive war takes its place. Such clearly are the respective characteristics of the civilizations of antiquity, of modern society, and of the Middle Ages, which form the transition between the two.

In our action, as for our intellect, the course taken was the only one possible. For society to be strong and to develope itself, there must be labour. On the other hand, the development of labour implies the previous existence of society, just as much as the development of observation implies the existence of some theory to give the impulse. We are in a circle then. And again we escape from our difficulty by a spontaneous evolution, which supersedes the necessity of any complicated preparations. War is the only branch of action which fulfils this condition, from the natural preponderance of the instinct of destruction over that of construction. To produce great results, war requires the collective action of large bodies. Hence it is peculiarly adapted to form strongly cemented and permanent associations, in which the sympathy is intense

though limited in extent. In war the sense of solidarity, of a common interest, is very strong. Lastly, it is only by war that can be effected the formation of large States by a gradual process of incorporation. The result of incorporation is to confine military activity to the ruling people, and to give it a higher character by giving it a noble destination. There is no other method generally applicable by which the aversion man at first feels for all regular labour can be overcome.

When the empire acquired by war has reached a certain limit, an instinctive change of policy takes place. Defence becomes a more important consideration than conquest. Thus we enter on the intermediate stage, on which, whilst war keeps its predominance, the foundations of industrial existence are laid. And the industrial form of society is soon seen to be the only one susceptible of uninterrupted progress.

The Woman.—I find, my father, man's progress in the sphere of action easier to master than his intellectual growth. But I am surprised at your thinking that the two combined afford a sufficient basis for your theory of history. True, there is a natural correspondence between them. The fictitious synthesis harmonizes with war, as Positive religion harmonizes with industry. I can even see that metaphysics would naturally prevail whilst war was in the main defensive. Still, this dynamical conception of Humanity seems to me hardly in consonance with the statical conception of our

nature, for this places feeling above both the intellect and our action. After the two laws of our spiritual evolution, and after the law which governs our temporal evolution, I expected a statement of the laws which govern our affective life. Without it, motion and existence are to me equally unintelligible.

The Priest.—You forget, my daughter, that the affective region of the brain is not, as the two others are, in direct communication with the outer world. So that the outer world cannot act on feeling, except through the medium of the intellect or action. It is true, that the organs of affection are immediately connected with the viscera of organic life. But the moral influence of these last, to say nothing of its depending on laws imperfectly known, is only of importance within the range of our private existence. When we come to consider society, we may neglect it. And on this ground: its action is neutralized as the spontaneous result of the opposite forms it takes, either in any one generation, or in the succession of generations.

Our opinions then and our situations constitute the only normal sources of the variation in our feelings which we experience in the different phases of man's evolution, especially of his social evolution. But the general course of these variations, indirect though they be, harmonizes, it must be remembered, with that of the direct changes on which they depend. To sum up the result of the evolution of our intellect and of our activity, we may

consider that they make us intellectually more synthetical, in action more disposed to co-operation. Similarly, with regard to the evolution of our affections, it chiefly consists in our becoming more sympathetic. As the essential characteristic of human existence is unity, the prevailing direction of our progress must be towards developing the harmony of the race. Thus the whole history of Humanity is necessarily condensed in the history of religion. The general law of man's progress, whatever the point of view chosen, consists in this, that man becomes more and more religious. Such is the ultimate result of dynamical conceptions, which are thus seen to be in perfect consonance with statical. The education of the race, as that of the individual, is the gradual training of man to live for others.

The Woman. — By this last explanation, my father, I am clear from all serious difficulty as to the theory of evolution, which is the basis of the true philosophy of history. You may proceed then at once to explain in outline the principal phases in the existence of Humanity.

The Priest.—To make the study easier, I would urge you, my daughter, to consult frequently the two tables I subjoin. (*See Tables D D, at the end of the volume, taken from the "Appeal to Conservatives." Paris,* 1855.)

The first point that will strike you will be the entire absence of any notice of fetichism. And yet this was the primeval state, and it still exists in vast populations. The omission is inevitable, in

consequence of the concrete character of our synoptical view. As such it cannot include a phasis of our history in which no one arose who has left a name. The fetichist state can only receive its due honour in our abstract system of worship. You are aware how fully we shall discharge the debt. The chief intellectual value of fetichism is this. It spontaneously originates the subjective method. That method, in its primary absolute form, presided over the whole of the preparatory period. In its relative form it will exercise increasing influence over man in his normal state. The true logic, that in which feelings take precedence of images and signs, is of fetichist origin. There are times when some strong emotion impels us to seek for the causes of phenomena, the laws of which we know not, in order first to foresee and then to modify the phenomena. At such times we attribute directly to the beings with which we are concerned human affections; we do not look on them as subject to the action of some external will. We see then that fetichism is a more natural state than polytheism.

The great moral efficacy of fetichism is beyond dispute. Everywhere it instinctively puts forward man as the type. It inspires us with a deep sympathy for all forms of existence, even where there is the least action, for it represents all forms as essentially analogous to our own. And therefore it is that this primal state of humanity is the object of a keener regret than any other in those who have been rudely torn from it. This is a fact

which we may verify by daily experience in the unhappy Africans, who are carried to a distance from their homes by the cruelty of Western nations.

Even from the social point of view, and this is less favourable to fetichism, it has rendered important services, which the Positive worship will duly honour. In the nomad period of man's existence, its tendency to the worship of external nature exerts a wholesome moderating influence on the destructive instinct. That instinct works blindly, and leads the hunter or the pastoral tribes to destroy on a vast scale the animals or vegetables in order to prepare the ground for man's action. Such destruction is necessary, but should not be without check. But the highest service rendered by fetichism is, its unconscious guidance of the race through the first social revolution, the revolution which is the basis of all subsequent ones, our transition from the nomad to settled life. This great change, of which we but little see either the difficulty or the importance, certainly belongs to fetichism, and is the consequence of the deep attachment it fosters for our native land.

The chief imperfection of fetichism is, that not till a late period does it allow the rise of a priesthood qualified to direct man's future progress. The worship of fetichism, even when highly developed, requires at first no priest. For it is, by its nature, essentially a private worship; each one may worship without a mediator beings which are almost always within his reach. Ultimately, however, a

priesthood arises. This is when the stars, which are long without honour, come to be the principal fetiches, and, as such, common to vast populations. They are seen to be beyond our reach. Hence a special class is formed whose duties are to transmit the homage of men, and to interpret the will of the fetiches. In this its last stage, fetichism borders on polytheism, the origin of which in all cases was astrolatry. This is clear from the names of the greater gods, which are always borrowed from the stars most adapted to perpetuate the fictitious synthesis.

The Woman.—Although the passage from one system to the other cost no effort, it seems to me, my father, the most difficult change for man's intellect in the preparatory period. It requires us to pass by an abrupt transition from activity to inertia in our general conception of matter, otherwise there would be no motive for the exertion of divine power.

The Priest.—It is however, my daughter, a natural step to introduce the agency of beings external to matter. The mind takes this step spontaneously when it reaches the second period of childhood and passes from the contemplation of beings to that of events, the only basis for scientific meditations. Proceeding onwards, on the method originally adopted, we consider phenomena as existing simultaneously in many bodies, and we still attribute them to a will. But we do not identify each body with a separate will, rather we consider that one

will directs many bodies. Such a will must of necessity be external. We must familiarize ourselves with this intellectual change. Nor is this difficult, as we have frequent opportunities of observing it at the corresponding period in the growth of each individual mind.

Be this as it may, polytheism has been the principal agent in the whole preparation of man. This is true of his mental evolution, but especially true of his social. In the first place polytheism alone gives completeness to the primitive philosophy by extending it to our highest functions. These functions shortly become the favourite occupation of the gods. For fetichism in the main had reference to the external world, and could not distinctly comprehend our intellectual and moral nature. On the contrary, these were the source from which it drew its explanations of physical facts. But when we introduce supernatural beings we can adapt them to this new sphere, and it soon becomes the chief one. At the same time polytheism necessitates a priesthood in the strict sense, or rather it consolidates and developes the priesthood which astrolatry had originated.

Polytheism offers a variety of forms, but in all its forms alike we can trace two institutions, which have a close connexion with one another. These are: the complete union of the spiritual and temporal powers, and the slavery of the industrial population.

The first is easily explained. It was the sponta-

neous result of all the requirements of the intellect, and all the wants of society. In the first place, it is impossible to limit yourself to giving advice if you speak in the name of a power that has no limits. The suggestions of such a power naturally become commands. In the second place, the appointed task of the preliminary *régime* was to develope all man's powers; it was reserved for the final state wisely to regulate them when developed, on a comprehensive view of this long apprenticeship. In the preparatory period then, there must be a concentration of all the powers of society, in order to overcome the indiscipline natural to man in his primitive state. Had the spiritual and temporal powers been separated, such separation would have been a great hindrance to the attainment of the object of polytheism, by thwarting the progress of conquest. For the function of polytheism was active. Lastly, the scientific conceptions of men were so alien to their practical views, that to neutralize the defects of both, it was requisite that both should equally influence the intellect of all. On the other hand, this indispensable concentration was effected quite instinctively. This is shown by the inability to conceive a real separation of counsel from command which we can trace even in the philosophers who were most prepared to admit such an idea.

A similar remark is applicable to slavery in the ancient world. It was always considered necessary to society, till a period just previous to the final

emancipation. The slave, as we are reminded by the etymology of the Latin name, was at first a prisoner of war, saved to labour, instead of being killed or eaten.

Polytheism is a conciliatory system, and the slave could keep his own worship, in subordination of course to the religion of his conqueror, who became his spiritual and temporal leader. The social condition of the slave, to which all were more or less liable by the vicissitudes of war, was at that time so natural that men often accepted it without being taken in war; as a general rule, however, war was the origin of slavery.

The institution of slavery was in two ways the basis of ancient civilization. Without it, conquest on a large scale was impossible. Secondly, it accustomed men to labour. For labour was the only way in which the slave could better his position, as it had been the condition on which he had been given his life. Under all these aspects it is impossible to compare the slavery of antiquity with the ephemeral and monstrous form of it which is a consequence of modern colonization.

The Woman.—After this general survey of the *régime* of polytheism I need, my father, a summary of the principal forms in which it existed.

The Priest.—Its primary and most characteristic form, my daughter, is theocracy properly so called. The conservative polytheism to which we give this name is the only complete organization possible in the preparatory period of

man's existence. All the other phases of polytheism are but modifications of this primitive system; from it they draw such partial consistency as they have, though their tendency is to break it up.

Theocracy rests on two institutions which are closely connected with each other. All professions equally are hereditary; this is the first; the universal supremacy of the priestly caste is the second. Without the first, the progress made would soon be lost. Nor is there any other system which could allow the slow introduction of secondary modifications; so long, that is, as education was given rather by means of imitation than by direct instruction, from there being no separation between theory and practice. Hereditary professions then were necessary; but the whole population would have been broken up into castes completely independent one of another, had not the supremacy of the priesthood been there to organize the state. It bound all castes together with a bond which they revered, one which was naturally susceptible of a wide extension.

This primitive theocratic constitution is so completely in accordance with our nature, that it is still the organization of the largest existing populations, though it has been subjected to disturbing influences of the greatest magnitude. It was universally adopted. But it could only attain such durability in countries where the development of intelligence and industry had preceded that of the warlike spirit. Systematic military activity acts in all cases as a spontaneous solvent of theocracy, for

it places the soldier above the priest. The priests made great efforts to avert this result by directing the military energy on distant expeditions, the invariable consequent of which was a permanent colonization. Still, notwithstanding this policy, the theocracy in all cases succumbed to the dominion of a military patriciate, but in succumbing it preserved the old manners and customs. That it could do this is convincing evidence of the tenacious character of the *régime*, and by virtue of it we have at the present day actual theocracies to study. And the study of them in China and India, even though far advanced in decay, enables us to have a better understanding of ancient Egypt, the venerable mother of the civilization of Western Europe. We are enabled to appreciate, on a large scale, the social office of the priesthood in its manifold forms, as called upon to counsel, to consecrate, to moderate, and to judge. And we may also see at the same time to what an extent the exercise of these its fundamental attributes was vitiated by command and wealth, though the assumption of power and the possession of wealth were necessary accompaniments of the first interference of the intellect in the domain of feeling and action.

It will naturally surprise you that the theocratic system finds so small a place in the synopsis I have given you. The chief reason, as in the case of fetichism, is the concrete character of this historical composition it is more within the province of

art than of science. Still, when dealing with a system which has left so many memorials of all kinds, a more detailed explanation is required. I would call your attention, then, to one of the noblest characteristics of the true theocracy. It is a system in which the government is vested in a vast and permanent corporation; so that the services it renders society are not connected with the names of individuals. Had there not been this tendency to absorb the individual, the various priestly colleges would often have been disturbed by the natural rivalries of the gods of polytheism. In one case, happily a solitary exception, theocracy is based on monotheism. In this case, that of the Jews, an extreme concentration throws forward into full light the names of the more eminent leaders. Thus it was that the concrete character of my synopsis forced me to choose Moses as the individual type of the theocratic *régime*, though but a very imperfect representative of an organization which is essentially polytheistic.

The Woman.—Your thoughtful and dispassionate admiration for theocracy shows me more clearly, my father, how profoundly unfair are the blind reproaches it yet meets with from men who claim to be advanced thinkers. Listen to them, and you would think the primeval organization from which all others spring, and which has outlasted all others, was in all its stages an oppressive and degrading system. If so, it would be difficult to see to what we are to trace the progress which has been made.

The Priest.—You may treat all such criticisms of theocracy, my daughter, as frivolous. They are as groundless as the reproaches levelled by St. Augustin against the whole system of polytheism, or the attacks of Voltaire on Catholicism. No system ever deserved such blame except in its decay. For a system to rise and be generally adopted, it must during the greater part of the period of its supremacy be to a considerable extent in agreement with our nature, and far from unfavourable to our progress.

The tendency of theocracy to become oppressive, from its aversion to all change, is one which is only developed in its latest stage, as the consequence of the inevitable degradation of the priestly character resulting from their power and wealth. But after all, the aversion to change in theocracy has been considerably exaggerated. Theocracy has been judged by the contrast in this respect offered by the greater rapidity of the Western movement. Quite apart from any external interference, there are many decisive indications of a spontaneous movement in the theocratic civilizations. For instance, Bouddhism, though crushed in Hindostan, in Thibet led to very great modifications of the theocratic system. These were developed in China by the adoption of a system of examinations.

When Positivism reaches in due course these immense populations, then will be the time carefully to investigate the question: what would naturally have been the series of advances by which, if left

to themselves, they would have ultimately risen to the level of the West? Such a progression would have been distinct from, but substantially identical with, that of the West. It will be necessary to examine their instinctive tendencies, for it is with them that, if we are wise, we must connect any attempt at a systematic acceleration of their progress. And we must carefully eliminate from our inquiry all the elements of disturbance forcibly introduced by the Mussulman monotheism in the first place, and at a later period by the Christian. This important question, then, is left for future consideration. For the present we must concentrate our historical studies on the immediate ancestors of Western civilization, and we are naturally led to select for examination the populations in which the establishment of theocracy was anticipated by a precocious development of military activity.

Polytheism, in its progressive period, appears under two very different forms, the one mainly intellectual, the other eminently social. Polytheism takes an intellectual character when, owing to local and political circumstances, war, although very general, leads to no system of conquest. In such a case, it exerts a secret influence on all the higher minds which leads them to cultivate their intellects. This is also the direction which the attention of men generally has taken, and thus the cultivation is free from all priestly sacerdotal discipline. When, on the contrary, there is no check on war, and it is free to follow out its tendency to universal empire,

the intellect becomes subordinate to action, and the citizen, as a rule, is absorbed in social questions relative to his own state or to foreign policy. These two forms of progressive polytheism were, each according to its nature and each in its own time, equally indispensable to the great movement in the Western world, which followed on the spontaneous throwing off the yoke of theocracy.

Ultimately, in every theocracy, the priestly caste becomes socially subordinate to the warrior caste. Even in Judea, spite of its exceptional concentration of power, theocracy had to submit to this change. The kings took the place of the judges, six centuries from the organization of the theocracy. But we must carefully distinguish the cases, in which this change is not effected till after the theocratic spirit has gained a firm hold, from those in which the change is effected sooner, and the theocracy is consequently never really strong. The evolution of Western Europe took place mainly under this latter condition; the soldier anticipated the priest; it required, however, for its success a judicious introduction of ideas borrowed from pure theocracies.

The times sung by Homer mark distinctly the beginning of the series of movements which have resulted in Western civilization. Two generations, at the most, had elapsed since the warrior caste had begun to take precedence of the priests among our Grecian ancestors. The primeval theocracy can yet be traced in the numerous oracles, respect for

which, though they were dispersed, lasted longer in Greece than anywhere else.

The Woman.—Dating from this era in the West, you told me, my father, that our progress has been, in reality, but an immense transition, during which any real organization was impracticable. It is easy to see the accuracy of such a view. We have but to contrast the short duration of the several states of society, which henceforth follow in rapid succession one on the other, with the persistence of their predecessor, the theocracy which arose out of fetichism; or, on the other hand, with the magnificent future that awaits Positivism. Still I should like now to follow the general outline of this transition.

The Priest. — The transitional, or preparatory period, accurately represented by our concrete synopsis, must be viewed, my daughter, as must the system of human nature, in reference first to the intellect, then to the action, finally to the feeling of man. In the primitive theocracy these three phases of our existence were cultivated simultaneously, and the existence was thus brought under a complete system of rules. But however complete, such a system was not favourable to progress. And yet so true is it that this discipline was the only one admissible under the theological *régime*, that it was impossible to find any durable substitute for it so long as the fictitious synthesis lasted. To quicken the rate of progress, it was necessary to break up the harmony, in order to develope in succession each part of man's nature at the expense of

the two others. Hence the marked character of incompleteness, traceable equally in the intellectual evolution of Greece, in the social action of Rome, in the affective discipline of the Catholic-feudal period. These three partial evolutions succeed one another in an order which is at once seen to be a consequence of their common destination. The first object was to develope all the powers of our nature. Any attempt at their discipline was premature, except so far as discipline was a consequence of their spontaneous antagonism. And the only effect of such a premature attempt would have been a return to theocracy. For theocracy was always imminent, and to return to it was to prevent the partial development desired. You see then how it was, that feeling, the chief source of human discipline, was for a long time neglected, and how its supremacy could not be recognised till science and action should have made sufficient advance. For the free play of all our powers, it was necessary that intelligence should precede action. The tendency of action was to unite all the progressive polytheists in one empire. Such an union would have been incompatible with the full liberty required for our intellectual growth. That growth then must precede, as was actually the case, the development of our activity.

CONVERSATION XIII.

GENERAL HISTORY OF RELIGION—*continued.*

The Woman.—Our last conversation has shown me, my father, the three great periods of transition through which we have necessarily passed since the Homeric times. I understand also their order of succession. But I still need a clearer understanding of the course of each and the connexion of the three, beginning with the Greek evolution.

The Priest.—The Greek period is one of imperishable brilliancy. But, my daughter, if you place Greece and Rome side by side, and judge them by the standard of the influence each civilization had on its respective nation, you will regret that the contrast is unfavourable to Greece. In Roman history we are in contact with a constructive system, the work of the nation, in which all the citizens must take an active part, or the failure would be complete. In Greece the people is, in the main, passive. It forms a kind of pedestal for some few thinkers of real eminence. Their number is not above one hundred, in art, in philosophy, in science, from Homer and Hesiod to Ptolemy and Galen. In Rome a high degree of common action stamps the whole nation with a character of nobility, and the traces of that character are yet distinguishable. In Greece the monstrous predominance of speculation over action led to the degradation of the people, which was sacrificed to it. And here

again the effects are yet quite traceable. In their last stage, the Greeks considered the faculties of expression as the paramount object. It was their conquest by Rome that alone preserved the Greek cities from succumbing to the tyranny of some despicable rhetorician.

There is but one fine period in the social existence of these tribes which have been the object of such excessive admiration. Its duration was scarcely two centuries. Even during that time there were constant interruptions from their wretched internal disputes. The period I mean was that of their admirable struggle with the Persian empire. Defensive at the outset, the war became ultimately offensive. The issue was to vindicate from all forcible compression on the part of the Persian theocracy the small band of free thinkers, on whose existence depended, at the time, the intellectual destinies of Humanity. And even in this struggle the success is mainly due to some few citizens of pre-eminent merit. The several States constantly showed themselves ready to sacrifice the national defence to their mutual jealousies.

This long process of intellectual elaboration is divided into three periods of unequal length. Each of them is faithfully represented in our calendar. The movement began with art, and Homer is for all time the representative of art. It was natural that poetry, as at once by nature more independent of and yet more fettered by theocracy, should be the first to separate from the parent stem, and lead

the way in the emancipation of the Western world. Poetry made the way clear for philosophy. In Thales and Pythagoras we have the first rudiments, but the incomparable Aristotle is its genuine representative. He was so far above his age that it was not till the Middle Ages that he could be appreciated. The value of his philosophical elaboration is imperishable, and the results obtained were so definitive as to force on all true thinkers the conviction that the limit Aristotle had reached could not be passed without a long scientific preparation. The aim of such preparation should be the development of mathematics, as the primary basis of Positive philosophy. Under this conviction, the genius of the Greeks directed its chief attention to practical science, and this finds an admirable representative in Archimedes. The capacity of the Greeks for art and their philosophical power had been irreparably exhausted.

The Woman.—I have always found it easier, my father, to understand the Roman period of the preparatory *régime.* This is owing to the homogeneous and strongly marked character which distinguishes Rome's gradual march to universal empire. Bossuet's *Universal History* contains some brilliant remarks on this point, and I have long known them. The policy of Rome stands out so clear that Virgil could embody it in a few matchless lines, which were once explained to me. (*Æn.* vi. 847—855.) Directly they bear only on Rome's action on other nations, yet in reading them we feel how intimate

the connexion is between that foreign action and Rome's internal constitution.

The Priest.—All you have to do, my daughter, is to complete your general idea of Rome's action by distinguishing two main periods in her history. Prior to the period when the incorporation of the greater part of Western Europe was effected, the direction of the warlike energies of Rome was naturally in the hands of the senatorial caste. Strong in its theocratic ascendancy, the senate found in the common efforts a sufficient check on the jealousy of the plebeians. But this order of things, based upon war, was destined to undergo a change when the Roman dominion became so extended and so consolidated that it no longer absorbed the attention of the Roman people. The emperors then stood forward as the true representatives of that people, its protectors against the tyranny of the patricians. At the very time that Virgil expressed the policy of Rome, the best representative of which is the great Dictator, the incomparable Cæsar, that policy was undergoing, unknown to the poet, this decisive change, the first symptom of its inevitable decline.

These two periods of nearly equal length were, one of them eminently progressive, the other essentially conservative. Both equally have had a powerful social influence on the whole preparation of Western Europe. To the first we owe the salutary dominion which everywhere put a stop to fruitless and yet continuous wars. To the second we owe, in the civil order, the benefits attendant on incor-

poration into one political whole, benefits greatly dependent on the uniform propagation of the Greek intellectual movement. Rome conquered Greece, but she always paid her a noble tribute, and devoted her own influence to spread the results of Greek art, of Greek philosophy, and Greek science, which, unless so disseminated, would not have fulfilled their highest purpose.

Thus had finally been effected a junction between the two last movements peculiar to antiquity, the one intellectual, the other social. After this combination, the preparatory stage of man's existence naturally set towards the last of its necessary phases. Theoretically and practically, our intellect and activity had been developed. There soon came the consciousness of the need of some discipline. A species of spontaneous discipline was a natural consequence of having an end in view, however temporary that end might be. But that end attained, all discipline was over. The intellect and the heart fell a prey to an unparalleled dissipation, and the treasures accumulated by the thought and labour of man were wasted in the ignoble gratification of uncontrolled selfishness. At the time when regeneration was becoming indispensable, it seemed to have a systematic basis laid for it. The whole antecedent history of Greece and Rome seemed to furnish that basis, by a combination of the intellectual superiority of monotheism with the tendency of society towards an universal religion.

It was to satisfy this great want of some complete

discipline that Catholicism rose. Its success was due to the impulse given by the incomparable St. Paul, a fact as yet too little recognised. In his sublime self-abnegation he facilitated the progress of the new unity, by accepting a founder who had no real claim. But Catholicism is profoundly self-contradictory, and thus, even at its birth, there were evidences that this last transitional state would be less permanent and less extensive than its predecessors. For to attain its chief end, it was necessary to effect a radical separation of the spiritual from the temporal power. It is true, such a separation was the spontaneous result of a position in which monotheism was slowly making way under the political supremacy of polytheism. Not the less, however, is this division of the temporal and spiritual powers at all times incompatible with the absolute character of theology. For theology, and this is especially true of its concentrated form, monotheism, only allows its priesthood to confine itself to counsel when it cannot exercise command.

That Catholicism is thus necessarily contradictory may be best seen by taking two general points of contrast, the one social, the other intellectual. And firstly, the only possible foundation for human discipline was, at that time, a future state. Hence the doctrine of a future life acquired, in the hands of the new priesthood, a far greater importance than it had ever before had, even in Judea. The priesthood found in it the exclusive domain it

needed. But a religion constituted on this basis was incompetent to guide practical life, for every believer was diverted from his duty as a social being, and urged to a solitary asceticism. In the second place, the schism between theory and practice, concealed and even atoned for whilst the temporal and spiritual powers remained concentrated, became prominent on their separation. Monotheism by its concentration drew out more strongly the inherent opposition between arbitrary will and immutable laws.

Aristotle had skilfully invented a scheme by which the two might be reconciled, but his method was only available at a later period when the Positive spirit should be advancing towards its final ascendancy, though still under the guardianship of theology.

If we combine the two points above given, we need not be surprised that Catholicism was long rejected by the most eminent philosophers and statesmen of the Roman empire. They looked upon it as purely retrograde. These great chiefs had been gradually prepared, from the time of Scipio and Cæsar, for the direct advent of the kingdom of Humanity, in which the Positive spirit and the industrial life should be paramount. They failed to see that one more preparatory phase of society, which should essentially have reference to feeling, was needed to introduce the final *régime*, and that the results of that phase would be a two-fold emancipation, the peculiar work of the

Middle Ages, the emancipation of women and the emancipation of the industrial classes.

The Woman.—When you attribute these great results to Catholicism, you seem to me, my father, to do so with the view of bringing out more clearly their historical filiation, by representing them as the possible effects of the old system under the impulse of the new religion. But their attainment was greatly aided and even accelerated by the influence of feudalism. Catholicism once had my belief, and it shall always have my respect. I could never, however, prevent myself from secretly preferring Chivalry. The noble motto which embodies the feelings of chivalry, I hear proclaimed even in the sixteenth century: *Fais ce que dois, advienne que pourra. Do thy duty, come what may.*

The Priest.—You are right, my daughter, as to the respective merits of the two systems; and I need but complete your view, by showing you that feudalism, erroneously attributed to the German invasions, was in reality the necessary consequence of the Roman empire, which in its later period had a natural tendency towards the feudal organization. The wide extension of the Roman empire speedily substituted defence for conquest. This is the great change, of which the two other characteristics of the Middle Ages are the necessary result. On the one hand, we have the gradual substitution of serfage for slavery, when as a natural consequence of the cessation of foreign conquests the slave-market was confined within the limits of the Roman

world. On the other hand, we have a gradually increasing dissolution of the central power, and the substitution of local governments, each charged with its share in the common defence. The hierarchical subordination of these governments was what constituted feudalism in the strict sense of the word. All that Catholicism did was to sanction these three political tendencies by recommending peace, emancipation, and submission. Catholicism at that time was the fit exponent of the feelings called forth by the position of affairs in Western Europe. This we may allow without attributing it to its doctrine, a doctrine which, at a later period, sanctioned dispositions of an entirely opposite nature, and sanctioned them by virtue of its vagueness and anti-social tendencies.

Catholicism contributed far less than feudalism to the abolition of slavery in Europe. The movement began in the towns and subsequently extended to the country. Neither did Catholicism contribute as powerful an aid as feudalism to the emancipation of women. In this respect we owe it the initial step, purity; the final step, tenderness, is in no way due to Catholicism, but to chivalry. Throughout the Greek Church, Christianity still sanctions the seclusion of women and serfage; and the only attempts at due modifications proceed from the Czars.

The Woman.—I am prepared, my father, to accept this general estimate of the Middle Ages. It remains for me to learn the chief divisions of this last organic period of transition.

The Priest.—We may divide it, my daughter, by the two systems of defensive wars, on which the attention of the West was naturally concentrated, whilst the great social revolution which I have just explained was in process of gradual accomplishment. The first period begins with the opening of the fifth, and ends with the close of the seventh century. It is occupied by the first great settlement of the barbarians. In that settlement, where, that is, the conditions of the invasion permitted its final success, we can trace all the characteristics of the Middle Ages with the exception of language. In this first period independence was the primary object; concert was of secondary importance. The second period is of equal length, from the eighth to the tenth century. In it, the paramount want was concentration. The object was to repel the invasions of fresh tribes, and to secure from further disturbance the settlement effected.

The tribes who had effected it had shown themselves fit for incorporation into Western Europe, by the care with which they had been converted from polytheism to Catholicism. The action of Europe then in this period was collective, under the guidance of the Carlovingian princes, and especially under the dictatorship of the incomparable Charlemagne. The work of Charlemagne found men worthy to complete it in the German Emperors.

Thus was founded the republic of Western

Europe. The earlier association, originating in the forcible incorporation effected by Rome, now assumed a new form. It became the voluntary association of independent States, whose only bond of union was a common spiritual organization, centred in the person of the Pope. Even at its commencement this change had a tendency, notwithstanding the influence of the Church and political associations, to form a new centre for the whole system, and to substitute Paris for Rome.

By the end of the Middle Ages the choice had been irrevocably made. The central situation of Paris was more adapted to meet the requirements of European society. It was during this second period that the East experienced a vast convulsion. The reaction of that convulsion was deeply felt by the whole of the Western world. Its first effect was to prolong the existence of the Catholic-feudal *régime*. Later, it gave the first impulse to its irreparable dissolution.

The want of a really universal religion had been long felt by the greater part of the white race, not excepting that portion of it which, though adjacent to the Roman empire, had not fallen under the power of Rome. Universality had been claimed by Catholicism, and the claim is at once the chief merit of the system and the soundest test by which to try it. No theological system can make good the claim. Universality is the exclusive apanage of Positivism. Monotheism, however, is nearer its attainment than polytheism. For poly-

theism was always essentially national, though perfectly compatible with the incorporation by war. Monotheism, on the contrary, may be the rallying-point for nations quite independent of one another, though it has never practically been so except in Western Europe, in the medieval period. It was natural then that the East should aspire to a monotheistic belief, one however which should be entirely incompatible with that adopted by the West, in consequence of its different social destination.

In fact, the chief function of Islamism was to direct the warlike development of another noble portion of the white race, which aimed in its turn at becoming the central population of Humanity. Hence it was necessary for Islamism to fuse, as of old, the spiritual and temporal powers. Nay, it even gave greater force to the fusion, by its monotheistic concentration. Thus become more consonant with the natural genius of theology, monotheism was enabled, and even required, in the East, to simplify its doctrine to a degree unattainable in the West. For, in Europe, the factitious separation of the two powers had compelled St. Paul, the real founder of Catholicism, to complicate its doctrinal system. In common with every form of monotheism, he had adopted a basis of revelation ; he was driven to add to that basis the doctrine of the divinity of Christ, the reputed founder of Catholicism. This led to other secondary complications. It is the boast of Islamism that it rejected all

equally, in order the better to secure the predominance of the military character against the degeneracy of the priesthood in the person of its supreme head. The independence of the clergy was the real ground of the subtle refinements of the Catholic system, which, judged historically, deserve the respect of the philosopher, however repugnant they may be to his reason.

At the very beginning of the struggle between the two irreconcileable monotheisms, an impartial observer might have foreseen that its result would be to discredit both equally, by showing the thorough groundlessness of the claim they both put forward to be universal. The contest between Catholicism and Mahomedanism occupies the last period of the Middle Ages. It begins with the eleventh century, and ends at the close of the thirteenth. During this period, what we call the feudal system in the strict sense was established. Independence had been the dominant idea originally; it had given way to the idea of concert. Feudalism combined both without impairing either, so as to constitute an anticipation of the final sociocracy. The admirable institutions of feudalism in the twelfth century served as a general basis for the Crusades. Those heroic expeditions organized and developed the collective activity of the Western republic, and finally put an end to all the anxious fears of a Mussulman invasion. In the next century, the Crusades ceased to have any great social purpose; they lost their true character and fell into

discredit. The result was, that the Roman world was divided between two incompatible monotheisms; both alike doomed to an inevitable decline. The only obstacle to retard the process in either case was the difficulty of finding a system to substitute.

The Woman.—This general theory of the Middle Ages, my father, at length enables me to understand Catholicism as an intellectual and social system. I see the necessity of its rise, why its mission was but temporary, why its decay is irremediable. At the same time this appreciation of Catholicism shows clearly how unjust it was towards the intellectual development of Greece and the social work of Rome, the incorporation of the Western world. The spontaneous combination of the results of Greece and Rome had led to Catholicism. It cursed its parents, and was in its turn cursed by its children. The first wrong is no excuse for, but it explains, the second, and shows where the continuity of the race was broken.

The Priest.—Yes, my daughter, this continuity had been respected in the preceding revolutions. At the outset, polytheism had almost insensibly supplanted fetichism by a natural process of incorporation. When the primitive form of theocracy gave place to its progressive and military form, there was still no breaking off from the social antecedents, no withholding their due honour. So again, when Rome absorbed Greece, she made it her glory to continue the intellectual movement originated by Greece. But the advent of Catholicism has, on the

contrary, an anarchical character. In the Catholic conception of the future and the present, and the direction of the latter, the Greco-Roman past is as completely set aside as if it had never existed. In its unfairness Christianity makes no exception even for its Jewish antecedents, and this notwithstanding the importance which it unwisely attaches to them.

This rude disruption of continuity, which Islamism carefully avoided, greatly weakened the general consciousness of social progress. Yet the first germ of the idea of progress was naturally due to Catholicism, by virtue of its real superiority over the older system. It is very important to form a sound judgment on the Catholic disruption of historical tradition. First of all, it explains the profoundly contradictory position, both intellectually and morally, which Catholicism occupied. Its doctrinal system was the child of discussion, yet subsequently it endeavoured to stifle discussion. Again it demanded of its children the respect which it refused its parents. But further, it is to this rupture of historical continuity that we trace the origin of the worst tendency which characterizes modern anarchy. The anti-historical feeling and spirit, the prevalence of which is the greatest obstacle to the regeneration of the West, date as far back as the rise of Catholicism. Positivism alone can overcome the enormous difficulty they cause, for Positivism can do equal justice to all the phases, whether social or intellectual, of the evolution of the human race.

Still, here as everywhere else, we must acknow-

ledge that the Catholic priesthood by its remarkable wisdom for a long time neutralized the main vices of its deplorable doctrine. It adopted as its own the language of Rome when it ceased to be the language in common use, and instinctively preserved all the intellectual treasures of antiquity, even its beautiful theology. Dante was right in immortalizing the touching legend of the successful intercession of Gregory the Great in behalf of Trajan. We read in it a clear indication of the regret felt by the nobler Catholics that their doctrine in its blindness prevented their honouring their best ancestors. However, there was prevalent a general respect for our Greek and Roman predecessors, a respect especially felt by the statesmen, notwithstanding the ignorance which was common.

Throughout we find the same contrast. All our feelings were subjected by Catholicism to an admirable discipline. And yet the very basis of Catholicism is the existence of an egoistic being, whose preponderance was necessary to overpower the ordinary selfishness of the individual. The faith of Catholicism is more adverse to women than any other which has ever held supremacy, and yet this very faith paved the way for, and sanctioned, the tenderness of chivalry. By its institution of celibacy for the clergy and its consequent destruction of any hereditary character in the priesthood, Catholicism struck the most signal blow at the system of caste in the West. Yet the doctrine from which the blow comes is by its nature favourable

to theocracy, to establish which was the final object of the papacy in its degeneracy.

Monotheism ultimately became thoroughly hostile to all intellectual progress, but it prepared the way for a general advance in this direction by completing the elaboration of logic. Fetichism had taken the first step, it had founded the logic of feelings. The second step, the logic of images, was due to polytheism. But its development, so far as it was spontaneous, was only complete under monotheism by the habitual use of the aid of signs. Though this final step is, in the main, common to Islamism and Catholicism, it is more peculiarly attributable to Catholicism, if we consider the habit of discussion to which the separation of the two powers gave rise in all classes of society.

A review of these points of contrast tends greatly to increase the admiration and respect of true philosophers for the noble members of a priesthood which during several centuries could find such powerful resources in a faith which was radically defective, and which yet was the only one suited to this period of transition. Whilst we allow this, however, we must not forget, that whatever progress was made in the Middle Ages was due to the joint action of the two heterogeneous elements which must never be separated in our view of medieval Europe, Catholicism and feudalism.

Over and above its immediate services, the admirable transitional organization of the Middle Ages called into existence all the essential germs of

the final state. Nay, we find in it the rudiments of the true order of society, under each of its chief aspects, the temporal order as well as the spiritual. The outline is as complete as the received belief and the circumstances of the time allowed. Positivism then at the present day adopts the program of the Middle Ages, and aims at carrying it out. For success in this work it trusts to the combination of a better faith with a less unfavourable form of activity. Feudalism now finds no special supporters, and its influence is depreciated in our historical estimate of the medieval period. Catholicism alone is studied by the retrograde school, and its share in the joint result is unduly exaggerated. On a searching and accurate examination, however, we can trace the influence of chivalry even in the modifications which were introduced into Catholicism, the last provisional form of man's belief. It is to the feudal feeling that we owe the first conception of the worship of woman, the necessary prelude to the religion of Humanity. It was to the same feeling that was really due, in the time of the Crusades, the change by which in Western monotheism the Virgin Mary nearly took the place of God.

In the very process, however, of assigning to their true authors the results of the Middle Ages, we are led to see how profoundly precarious, by its very constitution, was the Catholic-feudal system, the last form of the *régime* based on theology and war. The sole compensation for the imperfections of the Catholic doctrine lay in the priesthood. The

adequacy of the priesthood depended on its keeping its progressive character. This it could only do so long as it discharged a social and moral office. Now the very discharge of this office led to a progress in Western Europe which was incompatible with the Catholic faith, and ultimately at variance with the constitution of the Catholic clergy in its retrograde state. This is shown by the failure of the admirable attempt at regeneration made by St. Francis and St. Dominic, in the thirteenth century. In a word, the results attained in the Middle Ages imperatively called for a new system from the moment that Islamism and Catholicism finally neutralized each other's influence. For instance, the emancipation from all theological belief, long limited to certain individuals, spread widely in consequence of the Crusades. The impulse was given by the Knights Templars, who had been brought into closer contact with the Mussulmen.

At the opening then of the fourteenth century begins the vast revolution in Western Europe, to end which is the mission of Positivism. At the date above mentioned, the whole movement of the human mind was thoroughly hostile to the existing order, though it was impossible that the new system could as yet be seen. After Catholicism, no other theological organization was possible; just as, after feudalism, no further modification of the military system was possible. The anticipations of Cæsar and Trajan were becoming facts. The tendency of which they had had a premature presentiment was

beginning to be distinctly recognised, the tendency of Western Europe definitively to accept a Positive faith and a peaceful activity. But for the attainment of this end it was necessary that science, industry, and even art should undergo a long elaboration. And, in the main, the process must be one of detail, and dispersive in character, so that its social bearing was not seen. We thus see the origin of the two characteristics of the last transitional period of human society. Taken as a whole, it is a period of growing anarchy; taken in its several parts, it is one of increasing organization.

The Woman.—Now that I see, my father, the direct connexion of the present with the past, I must know the general course of the movement to be able to follow the simultaneous growth of anarchy and reorganization.

The Priest.—The negative progress, that of anarchy, has a more distinct character than the other, my daughter. We must distinguish its two necessary phases. In the one, the work of decomposition is unconscious; in the other, it becomes more and more systematic. The first phase includes the fourteenth and fifteenth centuries, the other the three following. These two periods also differ, if we look to the positive side of the movement, the process of reorganization; but the difference is less marked. The whole of Western Europe was affected by the spontaneous decomposition. When systematic, the triumph of the negative movement was confined to the North.

From its commencement the direction of the revolutionary movement was in the hands of two classes. Closely connected with one another, they trace their origin to the old powers, but they shortly became their rivals. These classes are the metaphysicians and lawyers; they constitute respectively the spiritual and temporal element in the negative system. Its most prominent organs, particularly in France, were the universities and the parliaments. The legists are more entitled to respect than the metaphysicians. Both are actuated by one spirit, but in the legists it is modified by the wholesome influence of social considerations. The metaphysicians never were anything, as regards theology, but inconsistent destructives. The lawyers, and above all, the judges, not to mention their temporary or special services, always had a tendency to follow in the track of Rome, and construct a moral system on a basis exclusively human.

During the thirteenth and fourteenth centuries, the whole medieval *régime* was thoroughly broken up by conflicts between its component parts, its doctrinal system remaining intact. The chief struggle naturally was between the temporal and spiritual powers. Their harmony had always been precarious, a series of oscillations between theocracy and the empire. The popes in the thirteenth century strove in vain to establish an absolute dominion. Throughout Europe, and in France more than elsewhere, the kings organized a successful resistance. In the next century they finally

annihilated the power of the papacy in Western Europe. This decisive revolution was completed in the fifteenth century, when, in every case, the national clergy became subordinate to the temporal authority. The Pope became a mere illusion as a spiritual centre; he sunk into an Italian prince. With its independence, the priesthood lost its morality, its public morality first, then its private. To ensure its material existence, it placed its teaching at the service of the stronger.

Side by side with this change in spiritual matters, in the temporal order the struggle which had begun in the Middle Ages between the local and central powers in the State, was continued on a larger scale. In every case the power which had originally been the weaker got the upper hand, by the instinctive aid of the classes whose origin dates from the abolition of serfage. The normal issue is, that royalty should prevail and the aristocracy succumb. The contrary result is to be looked on as an exception. Venice was the first instance of it; England the most complete and important. In both forms alike, the combination of political concentration with the humiliation of the priesthood led to the same result in every state of Western Europe. This result was the formation of a real dictatorship, as the only method of checking the temporal anarchy which was the consequence of the spiritual disorganization. The eminent Louis XI. was the best type of this exceptional magistracy; he was the only statesman who could clearly discern

and wisely guide the whole movement of modern Europe.

If we turn to the positive side of the progress, its most important feature during this first period is, the growth of industry. The way had been prepared by the organization of the labouring classes, both in town and country, in the Middle Ages. In the period under consideration three important events gave a decisive impulse to the industrial movement. There is nothing fortuitous in their occurring at this particular time. First, by the invention of gunpowder the transitional institution of standing armies became perfect, and Western Europe was able to dispense with a military education which was adverse to the new form of action. Next, printing connected science with industry, by enabling men to gratify the ardent desire for knowledge which was then universal. Lastly, the discovery of America and the passage by the Cape of Good Hope to India gave an opening for a vast extension of commercial relations. Under this impulse the new form of European existence took shape and consistency. The intellectual movement produced no great effects as yet, except in poetry. The fourteenth century opens with the unrivalled epic of Dante; in the fifteenth we have an admirable mystical composition. On the other hand, the accumulation of useful materials of all kinds prepares the way for the subsequent scientific development.

This simultaneous advance of the intellect and

activity does but place in a clearer light the lamentable neglect of moral improvement. The attention to this had been general in the Middle Ages, and is their chief merit. The ardour of Western Europe for intellectual and practical progress was mainly the consequence of an universal and irregular development of pride and vanity, not unfrequently in conjunction with the basest selfishness. The development of the esthetic faculties, it must be allowed, though not clear from revolutionary tendencies, unconsciously kept alive better sentiments. But moral culture became more and more exclusively confined to the affective sex. Not carried away by the stream of scientific and practical advance, it was reserved for women, amid modern anarchy, to hand down to us the more important results of the Middle Ages, in spite of the aversion felt for those results. But the holy providence of woman could not arrest the decline of the power of love. The gradual weakening of this, the only sound basis of all human discipline, coincided with the rapid increase of strength in the new forces, both spiritual and temporal, which are required for the final state of the Western world.

The Woman.—The initial stage of the twofold movement of modern times is now clear to me, my father. Would you give me a similar view of its systematic period?

The Priest.—Hitherto, my daughter, the doctrines of the old *régime* have been unassailed; they

are now the object of a direct attack on purely negative principles. That the anarchy should spread thus far was indispensable as well as inevitable, for in no other way could the necessity of a real reorganization be evident. The want had not been felt previously, owing to the appearance of life which the old system wore after all its social bases had been irrevocably destroyed. But to form a sound judgment on the work of this period, we must divide it into two parts. The first begins with the sixteenth century, and ends at the point at which the monarchy in France assumes a retrograde attitude, an event which coincides with the triumph of the aristocracy in England. The second division brings us to the close of the eighteenth century, to the actual commencement therefore of the revolutionary crisis; which, after the lapse of two generations, is yet convulsing Europe with its deplorable vicissitudes.

The necessity of such a division of the period depends principally on the increase of system on the negative side. At the outset it seemed that the negative doctrines might be compatible with the fundamental conditions of the theological *régime*, but later it became evident that they were incompatible.

We may mark these two successive stages of the negative movement by the terms Protestant and Deist. Infinitely varied as are the sects of Protestantism, they all adhere to the Christian doctrine of a revelation. And this is sufficient to distinguish

them from the more complete emancipation which is implied in Deism.

At the very commencement of the second phase of modern history, the negative doctrine broaches directly its anarchical principle, by its assertion of absolute individualism. This follows from its allowing that every one, without exacting any conditions of competence, may decide every question. Once allow this, and all spiritual authority is at an end. The living rise in open insurrection against the dead, as is evidenced by the blind reprobation for the whole medieval system, for which the irrational admiration of antiquity was but a poor compensation. Protestantism lent its influence to widen the fatal breach in the continuity of the race which Catholicism had begun.

The Woman.—Allow me for a moment, my father, to interrupt you, that I may express the profound dislike I have ever felt for Protestantism. Whilst professing to reform Western monotheism, it stripped it of its best institutions. Thus it suppressed purgatory, the worship of the Virgin and the Saints, the system of the confessional, and perverted the mysterious sacrament which was dear to the hearts of the Western nations as the sublime condensation of their whole religion. Hence it was that my sex, which had aided so powerfully the growth of Catholicism, took, as a general rule, no active part in the Protestant reformation. For it found its tenderness rejected, and the compensation it received was the permission to interpret writings

which are unintelligible and dangerous. Protestantism would have grievously lowered the institution of marriage as it existed in Western Europe, by re-establishing divorce; but the state of manners and feelings instinctively rejected so retrograde a movement, even when it was accepted officially.

The Priest.—Your just dislike of Protestantism, my daughter, is a spontaneous explanation of the great disagreement of Western Europe in regard to it. Its purely negative doctrine became a source of division in nations, in cities, and even in families. Its success, partial as it was, shows however that it met some important wants, wants both of the intellect and of society. The anarchical character of its principles did not prevent Protestantism from aiding, at its commencement, the progress of science and the development of industry, for it gave a stimulus to individual effort and it set aside oppressive rules. We owe to it two revolutions—that of Holland against the tyranny of Spain; that of England, to secure internal reform. The second was premature, and therefore ultimately failed. But it did not fail till it had given indications, under the admirable dictatorship of Cromwell, of the inevitable tendency of the European movement.

From this time forward the requirements of order and those of progress, both equally imperative, became absolutely irreconcileable. The nations of Western Europe ranged themselves on one side or the other, according as they felt more strongly the need of order or of progress. There was imminent

danger of universal oppression had Protestantism nowhere gained the ascendancy. For the retrograde clergy of Catholicism were busy everywhere, trying to rouse the governments of Europe against a movement, the tendency of which could no longer be doubted. We may be glad, however, that the greater part of the Western world was preserved from Protestantism. Had it been universally accepted, that acceptance would have been deemed a satisfactory issue of the general revolutionary movement. The essential conditions of regeneration would in no way have been complied with, for Protestantism proclaims the permanent fusion of the spiritual and temporal power. This view of the two systems leads us to feel equal sympathy with the great men who on either side took a noble part in this immense struggle, the necessary preliminary to a true reorganization.

Great as were the obstacles arising from the Protestant movement, in the second period of modern history we see perfected the temporal dictatorship, the origin of which is traceable to the first. The growth of its power coincides with the formation of the great nationalities, a provisional result of the disruption of the union effected by Catholicism in the Middle Ages. But this political anomaly led to no great social results of value anywhere but in France, and even in France such results were necessarily temporary. Since the time of Charlemagne, there has been an increasing tendency to invest France with the general direction of the European move-

ment. It was necessary then that she should become a very compact power, yet large enough to turn the scale by its influence, and to overcome all aggression from the retrograde side. In the other nations of Europe, the dictatorial concentration of power was but the blind and perilous imitation of an exceptional policy required in France.

In this second period, the scientific character and philosophical tendency of the positive movement became clearer. Cosmology took a decisive step in advance by establishing the theory of the earth's motion. Then followed shortly the systematization of celestial geometry, and the foundation of celestial mechanics. Such theories showed that the scientific spirit was radically at variance with theology and metaphysics. The tendency to construct directly a philosophy which should be thoroughly positive became strongly marked. Bacon and Descartes both lent their aid in this direction, and pointed out the preparation required for the construction of a positive synthesis. During this decisive movement, the progress of poetry and the other fine arts was a worthy continuation of that made in the preceding period, which in its turn had been due to the Middle Ages. In the absence of all philosophical guidance and of any social purpose, the poetry of Western Europe produced, in the course of five centuries, more real masterpieces than the whole of antiquity. As for the progress of industry, to extend it became more and more the object of the various governments, though they

still looked on it as subordinate to war. We can even then trace the tendency of the masters to separate themselves from their workmen, and to make common cause with a degenerate aristocracy.

The Woman.—I wish now, my father, to form an idea of the character and object of the last period of modern history.

The Priest.—Its necessity, my daughter, lay in the general results of the preceding period. Protestantism and Catholicism had given up all idea of universal supremacy. Western Europe was divided between them, as the Roman empire was divided between the Coran and the Bible. Limiting ourselves to the leading nations, this division of the West into Catholic and Protestant, coincides naturally with the division of the dictatorship into aristocratic and monarchical. This division had been the result of the preceding period. By this coincidence it became more marked. In the Protestant nations the aristocratic form prevailed; in Catholic countries, the monarchical.

Under both forms equally, the dictatorship had become hostile to the movement of emancipation, for it threatened both alike with an entire subversion. Monarchy, more especially in France, had been progressive so long as it had a powerful opposition to overcome. When the opposition ceased, and the struggle was over, its retrograde tendencies became manifest. As early as the second half of the reign of Louis XIV., it gradually rallied around it all the fragments of the older

order. The object of the union was to arrest a social movement which it could not but consider as simply anarchical. And in its aristocratical and Protestant form, the dictatorship, especially in England, was a still more formidable enemy to the movement in Western Europe than in its monarchical and Catholic form. It was more formidable, because it found more aid in the nation. Protestantism, so long as it had had to struggle, had been favourable to liberty. As soon as it became established officially, it exerted itself to put a stop to further emancipation. This is the tendency of every system which refuses to adopt the separation of the spiritual and temporal powers. In England, it led to the prevalence of a systematic hypocrisy, more skilfully organized and more pernicious in its results than that with which it taunted Jesuitism, the latest form of expiring Catholicism. Nor was this all. A still more important source of corruption was opened by Protestantism. I mean the development on the largest scale of the system of national selfishness. Venice had displayed the same quality, but simply in its rudimentary state. The English nation gave it too a cordial welcome, and the result was to isolate England from Western Europe.

In such a position of affairs, an explosion was at once indispensable and inevitable. It was negative in character, and is the distinctive event which marks the eighteenth century. A real reorganization was impossible without it, nay, the very idea

of such a reorganization was impossible. The critical doctrines which had their origin in the fundamental principle proclaimed by the two Protestant revolutions, had already been co-ordinated by the metaphysicians who succeeded Bacon and Descartes. They had gained universal acceptance, owing to the assiduous exertions of the literary class. This class had hitherto been subaltern; it now assumed the position of leader. In the direction of the revolutionary movement, the *littérateur* replaced the doctor of medieval times, just as the advocate stepped into the place of the judge. Two generations witnessed and exhausted the ascendancy of these inconsequent reasoners, who wished to destroy the altar and maintain the throne, or conversely. But pure destructives, such as Voltaire and Rousseau, who are already nearly forgotten, can never be the philosophical representatives of the eighteenth century. Its great school is that of Diderot and Hume, of which Fontenelle was the precursor, Condorcet the complement. This school accepted the system of destruction, but accepted it only with this object, that it might be able to gain as clear a conception as possible of the final regeneration. Among statesmen, Frederic the Great of Prussia represents this school. Even at that early period, it was only the narrower order of mind that could think it possible by any conceivable modification of the older order to meet the want of an entire renovation.

It was during the revolutionary crisis that on the positive side of the movement, we see cos-

mology completed by the foundation of chemistry. With this signal advance end the services of the analytical spirit and of the academical *régime*. Their predominance continued. But such blind persistence became at once an obstacle, and an obstacle of growing importance, to the progress of future scientific labours, the presiding spirit of which should be synthetic. In the industrial department we see the banking class rising to the ascendancy, which is naturally its due; for its ascendancy is the sole condition under which the systematization of our industrial action is possible. At the same time, war became the minister of commerce. The colonial disputes were the occasion of the change. The great extension of machinery gave its last characteristic to modern industry. But it also gave occasion to a lamentable increase, on the part of the masters, of neglect of all the social conditions of industrial enterprise. The workmen came more and more to be looked on simply as a source of profit, to the exclusion of all ideas of government or direction.

It is easy then to understand the stormy character of the crisis; of the vast revolution which was the final issue of the whole five centuries which lie between us and the Middle Ages. That stormy character was the necessary result of the fatal inequality in the rate of progress of the positive and negative movements. The two together make up the whole movement of Western Europe. The negative movement had been very rapid, and the

positive had not been able to satisfy its demand for organization. Whilst the negative was destroying all general conceptions, the positive had only some partial ones to offer in exchange. The leadership in the work of modern regeneration, and that at the time of its greatest difficulty, had devolved on the class least qualified for the post, the class of mere writers. The sole object of their aspirations was the pedantocracy dreamed of by their Greek masters. They would concentrate all power in their own persons.

The Woman.—Your explanation of the revolutionary crisis as a whole makes it clear to me. But I should like, my father, to know in outline the course it has taken, with a view to a right estimate of its actual state, which is the last object of this concluding conversation.

The Priest.—In the first place, my daughter, I would draw your attention to the abolition of the French monarchy. This was a necessary step. The monarchy was the centre, the condensed expression of the whole *régime* in its decay. The funeral of Louis XIV. might have opened men's eyes. But there was at that time no true theory of history to guide men to the right interpretation. What occurred at that funeral was a clear indication of the irremediable degeneracy of the government, of the thorough hostility of the people.

After a few years of hesitation under the Constituent Assembly, hesitation due to the prevalence of metaphysical theories, a decisive shock overthrew for

ever the retrograde institution of monarchy, the last vestige of the caste system. The theocratic consecration given it by the servile clergy of modern times points to it as such. The glorious Convention, the only assembly that enjoys a real popularity in France, when it overthrew the monarchy as a preliminary step to social regeneration, had no power to supply any deficiencies in the intellectual movement of Western Europe. It was without the requisites for a really organic policy. It was competent to direct in an heroic manner the defence of the French Republic, but it could not do more than express in vague form the program of social wants; and even this was obscured by a metaphysical philosophy, which has always been incapable of any construction whatever.

The political triumph of the negative doctrine brought to light its thoroughly subversive tendencies. This soon led to a retrograde reaction. The reaction began under the ephemeral ascendancy of a bloodthirsty deism in the person of Robespierre. It took larger proportions on the official restoration of Catholicism under the military tyranny of Buonaparte. But the primary tendencies of modern civilization are such as to reject alike theology and war. Though every egoistic instinct was at that time stimulated to an unparalleled extent, the military spirit was yet obliged, in its last orgies, to rest on a system of compulsory recruitment. The universal adoption of conscription is a sign that the abolition of standing armies is approaching. Their substitute will be a

police force. The expedients to which a retrograde policy has since been driven to avert such a result have all failed; it has been found as impossible to revive a warlike spirit as a theological one. Even the plea of progress has been put forward in vain, and the failure has been the more marked as there are no general convictions leading men to a just reprobation of such conduct. The expedition to Algiers was the most immoral of these expedients; and I venture in this place, in the name of true Positivists, solemnly to proclaim my wish, that the Arabs may forcibly expel the French, unless the French consent to an act of noble restitution. It is a matter of pride to me to think that, in early years, I ardently wished success to the heroic defence of Spain.

The retrograde movement under the first Napoleon drew its apparent strength solely from war. The extent of its failure was evident on the final restoration of peace. In the absence, however, of all organic views, metaphysical empiricism attempted a solution. It found it in an imitation of the English parliamentary system; but seeing that that system was only adapted to the transition state of England, it urged its universal adoption. The attempt was successful for a generation, and only served to give some regularity to a wretched series of oscillations between anarchy and retrogression. In this process the sole merit of either party lay in its excluding its rival.

It became more and more clear that in this long

period of fluctuation the received theories were all equally powerless. The spiritual anarchy reached its height. All the previous convictions of men, whether of the revolutionary or retrograde school, had lost their hold. If discipline is partial, it cannot be real and lasting. If it is to be universal, it must rest on one principle—the constant supremacy of the heart over the intellect. But the principle had been losing ground ever since the close of the Middle Ages. It had the support of women; but this holy support was powerless, for Western Europe, in its madness, paid less and less respect to women. The result was that even in the scientific sphere, the provisional order, which Bacon and Descartes had tried to institute, was set aside, and free course given on empirical grounds to the unconnected study of special sciences. All philosophical control was scorned by those who engaged in such pursuits. Each encyclopedic phase ought to be kept within certain limits—limits to be fixed by the wants of the next phase above it. Instead of this, every exertion was made to give each an indefinite extension by isolating it from the whole. At each step in this process, the whole was more completely lost sight of. The movement became retrograde as well as anarchical. For it threatened to destroy even the great results of former labours, while it gave increased power to academical mediocrity. In the domain of art we find anarchy and retrogression still more rampant. Art is, by its nature, eminently synthetical; it rejects analytical

empiricism more absolutely than science does. Yet even in poetry the degradation was so great that the learned could appreciate nothing but style. To such an extent was this carried, that they often placed real master-pieces below compositions which were both poor and immoral.

The Woman.—Your picture is a sad one, my father, but I cannot dispute its accuracy. I cannot see in it any point with which I can connect the final solution which it has been the aim of this Catechism to set forth.

The Priest.—We may trace the origin of this solution, my daughter, to the completion of the vast preparation of the race. The objective and introductory period had begun with Thales and Pythagoras; it had been continued during the whole of the medieval period; it had never ceased to advance during the anarchy of modern Europe. At the beginning of the French Revolution, it had been completed, so far as cosmology was concerned, by the recent creation of chemistry. Bichat and Gall had taken a decisive step in advance, Gall by founding biology, Bichat by completing it. By the introduction of this new science, the scientific basis for the entire renovation of the philosophical spirit was laid. The result of the whole positive movement was to facilitate the advent of sociology —an advent which had been heralded by Condorcet in his attempt to bring the future into systematic subordination to the past. The attempt failed, but is not the less immortal. It was made at a time

when men's minds were in a state most entirely averse to all sound historical conceptions.

By the universal adoption of an exclusively human point of view, it was possible for a subjective synthesis to construct a philosophy which should be proof against all objections. The next step after the synthesis was to found the final religion. To this I was led as soon as the renovation of the intellect had been followed by a regeneration of the moral nature. Henceforth the medieval period receives its due tribute of admiration, while antiquity meets with a more thorough appreciation. The cultivation of the feelings is found to be quite compatible with that of the intellect and the activity.

All noble hearts and all great intellects may for the future converge. They accept this termination of the long and difficult initiation through which Humanity has had to pass, under the sway of powers which have been constantly on the decline—theology and war. The movements of modern times are no longer profoundly unequal. The positive movement is at length able to meet all the demands, intellectual and social, to which the negative movement can give rise; nor can it meet them solely in reference to the future, but also in the present, though I am not here concerned with the present. The relative finally takes the place of the absolute; altruism tends to control egoism; systematic progress is substituted for spontaneous growth. In a word, Humanity definitively occupies the place of God, but she does not forget

the services which the idea of God provisionally rendered.

Here then, my beloved daughter, you have my last explanations as to the advent of the universal religion, which during so many centuries has been the object of the common aspirations of the West and the East. Its acceptance finds great obstacles, especially in France, in the prejudices and passions which, under different forms, are averse to all sound discipline. But its efficacy will soon be felt by women and proletaries in the South more than in the North. For its best recommendation, however, it must look to the priests of Positivism. They must prove their exclusive competence to bind together into one body all honest and intelligent men, by a noble acceptance of the inheritance of the past.

TABLE A.

SYSTEM OF SOCIOLATRY,

Love as the Principle; Order as the Basis; Progress as the End. — or — SOCIAL WORSHIP, — Live for Others. (The Family, Country, Humanity.)

Embracing in a series of Eighty-one Annual Festivals the Worship of Humanity under all its aspects.

THE FUNDAMENTAL SOCIAL RELATIONS.

1st Month. HUMANITY.
- New Year's Day ... Synthetical Festival of the Great Being.
- Weekly Festivals of the Social Union. religious. historical. national. municipal.

2nd Month. MARRIAGE. complete. chaste. unequal. subjective.

3rd Month. The PATERNAL RELATION.
- complete ..... natural. artificial.
- incomplete ..... spiritual. temporal.

4th Month. The FILIAL RELATION. ..... *Same subdivisions.*

5th Month. The FRATERNAL RELATION. *Same subdivisions.*

6th Month. The RELATION OF MASTER AND SERVANT.
- permanent ..... complete. incomplete.
- temporary ..... *Same subdivision.*

PREPARATORY STATES.

7th Month. FETICHISM
- spontaneous: nomad ....*Festival of the Animals.* sedentary...*Festival of Fire.*
- systematic...: sacerdotal.*Festival of the Sun.* military ...*Festival of Iron.*

8th Month. POLYTHEISM.
- conservative...*Festival of Castes.*
- intellectual. (*Salamis*): esthetic.*Homer, Æschylus, Phidias.* scientific and philosophic. *Thales, Pythagoras, Aristotle, Hippocrates, Archimedes, Apollonius, Hipparchus.*
- social...*Scipio, Cæsar, Trajan.*
- theocratic.....*Abraham, Moses, Solomon.*

9th Month. MONOTHEISM.
- catholic ..... *St. Paul. Charlemagne. Alfred. Hildebrand. Godfrey of Bouillon. St. Bernard.*
- Mahometan (*Lepanto*) *Mahomet.*
- metaphysical..... *Dante. Descartes. Frederic II.*

NORMAL FUNCTIONS.

10th Month. WOMEN. Moral Providence. mother. wife. daughter. sister.

11th Month. The PRIESTHOOD. Intellectual Providence.
- incomplete. .....*Festival of Art.*
- preparatory.....*Festival of Science.*
- definitive: secondary. principal. *Festival of Old Men.*

12th Month. The PATRICIATE. Material Providence. banking. ..... *Festival of the Knights.* commerce. manufactures. agriculture.

13th Month. The PROLETARIATE. General Providence.
- active. *Festival of Inventors: Gutemberg, Columbus, Vaucanson, Watt, Montgolfier.*
- affective.
- contemplative.
- passive.....*St. Francis of Assisi.*

COMPLEMENTARY DAY.....Festival of all the DEAD.

The additional Day in LEAP YEARS...General Festival of HOLY WOMEN.

4ème vol. *Politique Positive*, p. 159.

Paris, Saturday, 7 Archimedes, 66. (1 April, 1854.)

HUMANITY. LIVE FOR OTHERS.

TABLE C.

POSITIVE CLASSIFICATION

OF THE EIGHTEEN INTERNAL FUNCTIONS OF THE BRAIN,

OR

SYSTEMATIC VIEW OF THE SOUL.

PRINCIPLE.

IMPULSION. (THE HEART.)

Decrease of energy, increase of dignity, from the back of the head to the front, from the lower part to the higher, from the sides to the middle.

COUNSEL. (THE INTELLECT.)

Knowledge, or vision for the sake of prevision, with a view to provision.

) THINK, TO ACT.)

FECTION, AND THINK IN ORDER TO ACT.

Intellectual Functions.

- **Conception**
  - Passive, or Contemplation, hence objective materials
    - Concrete, or relative to Beings, essentially *synthetical* 11
    - Abstract, or relative to Events, essentially *analytical*. 12
  - Active, or Meditation, hence subjective constructions.
    - Inductive, or by comparison, hence *Generalization*. 13
    - Deductive, or by co-ordination, hence *Systematization*. 14
- **Expression** ..... Mimic, oral, written, hence *Communication* 15

10 Affective Motors. Propensities, when active; feelings, when passive.

- **3 Social.**
  - **General.**
    - **Benevolence**, or Universal Love (sympathy), *humanity* ..... 10 — **Altruism.**
  - **Special.**
    - **Attachment** 8
    - **Veneration** 9
- **7 Personal.**
  - **Interest**
    - Instincts of Preservation
      - of the Individual, or *nutritive Instinct* 1
      - of the race, or ..... *sexual Instinct* ..... 2, *maternal Instinct* 3
    - Instincts of Improvement ..... by destruction, or *military Instinct* ..... 4; by construction, or *industrial Instinct* 5
  - **Ambition**
    - Temporal, or Pride, desire of power 6
    - Spiritual, or Vanity, desire of approbation 7

Egoism.

MEANS.

(TO LOVE
ACT FRO

RESULT.

3 PRACTICAL QUALITIES.

ACTIVITY ... { Courage 16
Prudence 17

FIRMNESS, hence *Perseverance* 18

EXECUTION. (THE CHARACTER.)

SUMMARY OF THE CEREBRAL THEORY.

These eighteen organs together form the cerebral apparatus, which, on the one hand, stimulates the life of nutrition, on the other, co-ordinates the life of relation, by connecting its two kinds of external functions. Its speculative region is in direct communication with the nerves of sensation, its active region with the nerves of motion. Its affective region has no direct communication except with the viscera of organic life; it has no immediate correspondence with the external world, its only connexion with which is through the other two regions. This part of the brain, the essential centre of the whole of our existence, is in constant activity. It is enabled to be so by the alternate rest of the two symmetrical parts of each of its organs. As for the rest of the brain, its periodical cessation of action is as complete as that of the senses and muscles. Thus, our harmony as living beings depends on the principal region of the brain, the affective; it is from this that the two others derive their impulse, and in obedience to this impulse, the two others direct the relations of the animal with the external agencies which influence it, whether such relations be active or passive.

(*Positivist Catechism*, p. 257.)

TABLE B.

THEORETICAL HIERARCHY OF HUMAN CONCEPTIONS,

OR SYNTHETICAL VIEW OF THE UNIVERSAL ORDER,

In an Encyclopedic Scale of Five or Seven Degrees.

POSITIVE PHILOSOPHY, OR SYSTEMATIC KNOWLEDGE OF HUMANITY.

DOGMATICAL DIVISION.

STUDY OF THE EARTH, OR COSMOLOGY.

- Abstract, or Fundamental Study of the form of Existence common to all things (*Number, Extension, Motion*). — I. MATHEMATICS 1
- Concrete, or Direct Study of the Laws of Matter ..... — II. PHYSICS
  - Celestial, or ..... ASTRONOMY ... 2
  - Terrestrial
    - General, or PHYSICS..... 3 (Proper.)
    - Special, or CHEMISTRY 4

STUDY OF MAN, OR SOCIOLOGY.

- Preliminary, or General Study of the Laws of Life. — III. BIOLOGY 5
- Final, or Direct Study of Man; or of Social and Moral Laws .....
  - In Society. — IV. SOCIOLOGY (Proper.) 6
  - Individual. — V. MORALS 7

HISTORICAL DIVISION.

- PRELIMINARY SCIENCE, OR NATURAL PHILOSOPHY. (The Order of the External World.)
- FINAL SCIENCE, OR MORAL PHILOSOPHY. (Social and Moral Order.)

Paris, 10 Dante, 64. (Saturday, July 24, 1852.)

TABLE D.

POSITIVIST CALENDAR,

ADAPTED TO ALL YEARS EQUALLY; OR,

CONCRETE VIEW OF THE PREPARATORY PERIOD OF MAN'S HISTORY,

ESPECIALLY INTENDED FOR THE FINAL PERIOD OF TRANSITION THROUGH WHICH THE WESTERN REPUBLIC HAS TO PASS; THE REPUBLIC WHICH, SINCE CHARLEMAGNE, HAS BEEN FORMED BY THE FREE COHESION OF THE FIVE LEADING POPULATIONS: THE FRENCH, ITALIAN, SPANISH, BRITISH, AND GERMAN.

		FIRST MONTH. MOSES. THE INITIAL THEOCRACY.	SECOND MONTH. HOMER. ANCIENT POETRY.	THIRD MONTH. ARISTOTLE. ANCIENT PHILOSOPHY.	FOURTH MONTH. ARCHIMEDES. ANCIENT SCIENCE.	FIFTH MONTH. CÆSAR. MILITARY CIVILIZATION.	SIXTH MONTH. ST. PAUL.	SEVENTH MONTH. CHARLEMAGNE.
Monday	1	Prometheus ..... *Cadmus.*	Hesiod. ..... *Camoëns.*	Anaximander.	Theophrastus.	Miltiades.		
Tuesday	2	Hercules ..... *Theseus.*	[illegible]	Anaximenes.	Herophilus.	Leonidas.		
[illegible]	3	[illegible] ..... *Troilus.*	[illegible]	[illegible]	Epicletratus.	Aristides.		
Thursday	4	Ulysses.	Anacreon.	Anaxagoras.	Celsus.	Cimon.		
Friday	5	Lycurgus.	Sophocles ..... *Euripides.*	Democritus ..... *Leucippus.*	Galen.	Xenophon.		
[illegible]	6	Romulus.	Theocritus ..... *Longus.*	Herodotus.	Avicenna ..... *Averrhoes.*	Phocion ..... *Epaminondas.*		
	7	NUMA.	ÆSCHYLUS.	THALES.	HIPPOCRATES.	THEMISTOCLES.		
	8	Belus ..... *Semiramis.*	Scopas.	Solon.	Euclid.	Pericles.	Constantine.	Charles Martel.
	9	Sesostris.	Zeuxis.	Xenophanes.	Aristœus.	Philip.	Theodosius.	The Cid ..... *Tancred.*
	10	Menu.	Ictinus.	Empedocles.	Theodosius of Bithynia.	Demosthenes.	St. Chrysostom ..... *St. Basil.*	Richard I. ..... *Saladin.*
	11	Cyrus	Praxiteles.	Thucydides.	Hero ..... *Ctesibius.*	Ptolemy Lagus.	St. Pulcheria ..... *Marcian.*	Joan of Arc. ..... *Marina.*
	12	Zoroaster.	Lysippus.	Archytas ..... *Philolaus.*	Pappus.	Philopœmen.	St. Genevieve of Paris.	Alhuquerque ..... *W. Raleigh.*
	13	The Druids ..... *Ossian.*	Apelles.	Apollonius of Tyana.	Diophantus.	Polybius.	St. Gregory the Great.	Bayard.
	14	BOUDDHA.	PHIDIAS.	PYTHAGORAS.	APOLLONIUS.	ALEXANDER.	HILDEBRAND.	GODFREY.
	15	Fo-Hi.	Æsop ..... *Pilpay.*	Aristippus.	Eudoxus ..... *Aratus.*	Junius Brutus.	St. Benedict ..... *St. Antony.*	St. Leo the Great ..... *Leo IV.*
	16	Lao-Tseu.	Plautus.	Antisthenes.	Pythæs ..... *Nearchus.*	Camillus ..... *Cincinnatus.*	St. Boniface ..... *W. Austin.*	Gerbert ..... *Peter Damian.*
	17	Meng-Tseu.	Terence ..... *Menander.*	Zeuo.	Aristarchus ..... *Berosus.*	Fabricius ..... *Regulus.*	St. Isidore of Seville. ..... *St. Bruno.*	Peter the Hermit.
	18	The Theocrats of Thibet.	Phædrus.	Cicero ..... *Pliny the Younger.*	Eratosthenes ..... *Sosigenes.*	Hannibal.	Lanfranc ..... *St. Anselm.*	Suger ..... *St. Eligius.*
	19	The Theocrats of Japan.	Juvenal.	Epictetus ..... *Arrian.*	Ptolemy.	Paulus Æmilius.	Heloisa ..... *Beatrice.*	Alexander III. ..... *Becket.*
	20	Manco-Capac ..... *Tamehameha.*	Lucian.	Tacitus.	Albategnius ..... *Nasir-Eddin.*	Marius ..... *The Gracchi.*	The Arch'ts of Mid. Ages ..... *St. Bernard*	St. Francis of Assis. ..... *St. Dominic.*
	21	CONFUCIUS.	ARISTOPHANES.	SOCRATES.	HIPPARCHUS.	SCIPIO.	ST. BERNARD.	*the Less.* INNOCENT III.
	22	Abraham ..... *Joseph.*	Ennius.	Xenocrates.	Varro.	Augustus ..... *Mecenas.*	St. Francis Xavier ..... *Ignatius Loyola.*	St. Clotilde.
	23	Samuel.	Lucretius.	Philo of Alexandria.	Columella.	Vespasian ..... *Titus.*	St. Ch. Borromeo ..... *Fred'Borromeo.*	St. Bathilda. *St. Mathilda of Tuscany.*
	24	Solomon ..... *David.*	Horace.	St. John the Evangelist.	Vitruvius.	Hadrian ..... *Nerva.*	St. Theresa ..... *St. Catharine of Siena.*	St. Stephen of Hungary. *Mathias Cor-*
	25	Isaiah.	Tibullus.	St. Justin ..... *St. Irenæus.*	Strabo.	Antoninus ..... *Marcus Aurelius.*	St. Vinc't. de Paul. *The Abbé de l' Epée.*	St. Elizabeth of Hungary. [*vinus.*
	26	St. John the Baptist.	Ovid.	St. Clement of Alexandria.	Frontinus.	Papinian ..... *Ulpian.*	Bourdaloue ..... *Cla de Fleury.*	Blanche of Castille.
	27	Haroun-al-Raschid. *Abderrahman III*	Lucan.	Origen ..... *Tertullian.*	Plutarch.	Alexander Severus ..... *Aetius.*	W. Penn ..... *G. Fox.*	St. Ferdinand III. ..... *Alfonso X.*
	28	MAHOMET.	VIRGIL.	PLATO.	PLINY THE ELDER.	TRAJAN.	BOSSUET.	ST. LOUIS.

		EIGHTH MONTH. DANTE. MODERN EPIC POETRY.	NINTH MONTH. GUTEMBERG. MODERN INDUSTRY.	TENTH MONTH. SHAKESPEARE. THE MODERN DRAMA.	ELEVENTH MONTH. DESCARTES. MODERN PHILOSOPHY.	TWELFTH MONTH. FREDERIC II. MODERN POLICY.	THIRTEENTH MONTH. BICHAT. MODERN SCIENCE.
Monday	1	The Troubadours.	Marco Polo. ..... *Chardin.*	Lope de Vega ..... *Montalvan.*	Albertus Magnus. *John of Salisbury.*	Marie de Molina	Copernicus ..... *Tycho Brahé.*
Tuesday	2	Boccacio ..... *Chaucer.*	Jacques Cœur. ..... *Gresham.*	Moreto. ..... *Guillem de Castro.*	Roger Bacon. ..... *Raymond Lully.*	Cosmo de Medici the Elder.	Kepler ..... *Halley.*
Wednesday	3	Rabelais.	Vasco de Gama. ..... *Magellan.*	Rojas. ..... *Guevara.*	St. Bonaventura. ..... *Joachim.*	Philippe de Comines ..... *Guicciardini.*	Huyghens. ..... *Varignon.*
Thursday	4	Cervantes.	Napier. ..... *Brigge.*	Otway.	Ramus. ..... *The Cardinal of Cusa.*	Isabella of Castile.	James Bernouilli ... *John Bernouilli.*
Friday	5	La Fontaine ..... *Burns.*	Lecuilie. ..... *Delambre.*	Lesage.	Montaigne. ..... *Erasmus.*	Charles V. ..... *Sixtus V.*	Bradley ..... *Messaurer.*
Saturday	6	De Foe ..... *Goldsmith.*	Cook. ..... *Tasman.*	Goethe.	Campanella ..... *Sir Thomas More.*	Henri IV.	Volta ..... *Sauveur.*
Sunday	7	ARIOSTO.	COLUMBUS.	CALDERON.	ST. THOMAS AQUINAS.	LOUIS XI.	GALILEO.
	8		Benevento Cellini.	Tirso.	Hobbes. ..... *Spinosa.*	Coligny ..... *L'Hôpital.*	Vieta. ..... *Harriott.*
	9	Leonardo da Vinci. ..... *Titian.*	Amontons. ..... *Wheatstone.*	Vondel.	Pascal. ..... *Giordano Bruno.*	Barneveldt.	Wallis. ..... *Fermat.*
	10	Michael Angelo. ..... *Paul Veronese*	Harrison. ..... *Pierre Leroy.*	Racine.	Locke. ..... *Malebranche.*	Gustavus Adolphus.	Clairaut. ..... *Poinsot.*
	11	Holbein ..... *Rembrandt*	Dollond. ..... *Graham.*	Voltaire.	Vauvenargues. ..... *Mme. de Lambert.*	De Witt.	Euler. ..... *Monge.*
	12	Poussin ..... *Lesueur.*	Arkwright ..... *Jacquard.*	Metastasio. ..... *Alfieri.*	Diderot. ..... *Duclos.*	Ruyter.	D'Alembert ..... *Daniel Bernouilli.*
	13	Velasquez ..... *Murillo.*	Conté.	Schiller.	Cabanis. ..... *George Leroy.*	William III.	Lagrange. ..... *Joseph Fourier,*
	14	Teniers ..... *Rubens.*	VAUCANSON.	CORNEILLE.	LORD BACON.	WILLIAM THE SILENT.	NEWTON.
	15	RAPHAEL.	Stevin. ..... *Torricelli.*	Alasson.	Grotius. ..... *Cujas.*	Ximenes.	Bergmann. ..... *Scheele.*
	16	Froissart. ..... *Joinville*	Mariotte. ..... *Boyle.*	Mme. de Motteville. *Mme. Roland.*	Fontenelle. ..... *Maupertuis.*	Sully ..... *Oxenstiern.*	Priestley. ..... *Davy.*
	17	Camoens. ..... *Spenser*	Papin. ..... *Worcester.*	Mme. de Sévigné. *Lady Montagu.*	Vico. ..... *Herder.*	Colbert ..... *Louis XIV.*	Cavendish.
	18	The Spanish Romancers.	Black.	Lesage. ..... *Sterne.*	Frèret. ..... *Winckelmann.*	Walpole ..... *Mazarin.*	Guyton Morveau. ..... *Geoffroy.*
	19	Chateaubriand.	Jouffroy. ..... *Fulton.*	Mme. de Staël. *Miss Edgeworth.*	Montesquieu. ..... *d'Aguesseau.*	D'Aranda ..... *Pombal.*	Berthollet.
	20	Walter Scott. ..... *Cooper.*	Dalton. ..... *Thilorier.*	Fielding. ..... *Richardson.*	Buffon. ..... *Oken.*	Turgot ..... *Campomanes.*	Berzelius ..... *Ritter.*
	21	Manzoni.	WATT.	MOLIÈRE.	LEIBNITZ.	RICHELIEU.	LAVOISIER.
	22	TASSO.	Bernard de Palissy.	Pergolesi. ..... *Palestrina.*	Robertson. ..... *Gibbon.*	Sidney ..... *Laubert.*	Harvey. ..... *Ch. Bell.*
	23	Petrarch. [*and Bunyan.*	Guglielmini. ..... *Rignet.*	Sacchini ..... *Grétry.*	Adam Smith. ..... *Dunoyer.*	Franklin ..... *Hampden.*	Boërhaave. ..... *Stahl.*
	24	Thomas a Kempis. *Louis of Granada.*	Duhamel (du Monceau) ... *Bourgelat.*	Gluck. ..... *Sully.*	Kant. ..... *Fichte.*	Washington ..... *Kosciusko.*	Linnæus. ..... *Bernard de Jussieu.*
	25	Mme. de Lafayette. *Mme. de Staël.*	Saussure. ..... *Bougner.*	Beethoven. ..... *Handel.*	Condorcet. ..... *Ferguson.*	Jefferson ..... *Madison.*	Haller. ..... *Vicq-d'Azyr.*
	26	Fenelon ..... *St. Francis of Sales.*	Coulomb. ..... *Borda.*	Mme. de Staël. *Miss Edgeworth.*	Joseph de Maistre. ..... *Bonald.*	Bolivar ..... *Toussaint-L'Ouverture.*	Lamarck. ..... *Latreille.*
	27	Klopstock ..... *Gessner.*	Carnot. ..... *Vauban.*	Rossini. ..... *Weber.*	Hegel. ..... *Sophie Germain.*	Francia.	Broussais. ..... *Morgagni,*
	28	Byron ... *Elias Mercœur and Shelley.*	MONTGOLFIER.	Bellini. ..... *Donizetti.*	HUME.	CROMWELL.	GALL.

Complementary Day ..... Festival of all THE DEAD.

Additional Day in Leap-years. ..... Festival of HOLY WOMEN.

Seventh Edition, Aug. 1855, in *Appel aux Conservateurs*, p. 115. Paris, Mouday, 22 Charlemagne 67 (9 July, 1855).

The names in Italics are those of the men who, in Leap-years, take the place of their principals.

J.C 815/45

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of positive religion.

NAME OF BORROWER

Not wanted in RBSC

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